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[No. 1.]

"Truth shall prevail."

LETTER FROM JOSEPH SMITH TO JAMES J. STRANG.

Nauvoo, June 18th, 1845.

MY DEAR SON:—Your epistle of May 24th proposing the planting a Stake of Zion in Wisconsin and the gathering of the Saints there, was duly received, and I with most of the brethren whose advice I called in were of opinion that you was deceived by a spirit not of this world, great but not good. Brother Hyrum however thought otherwise and favored the project, not doubting it was of God. I however determined to return you an unfavorable answer for the present. But oh the littleness of man in his best earthly state. Not so the will of the Almighty. God hath ruled it otherwise and a message from the throne of grace directed me as it hath inspired you, and the faith which thou hast in the Shepherd, the Stone of Israel hath been repaid to thee a thousand fold; and thou shalt be like him; but the flock shall find rest with thee, and God shall reveal to thee, his will concerning them.

I have long felt that my present work was almost done and that I should soon be called to rule a mighty host, but something whispers me it will be in the land of spirits where the wicked cease from troubling and the bands of the prisoner fall off. My heart yearns for my little ones, but I know God will be a father to them, and I can claim face to face the fulfilment of promises from him who is a covenant keeping God and who sweareth and performeth and faileth not to the uttermost.

The wolves are upon the scent, and I am waiting to be offered up if such be the will of God knowing that though my visage be more marred than that of any it will be unscarred and fair when archangels shall place on my brow the double crown of martyr and King in a heavenly world.

In the midst of darkness and boding danger the spirit of Elijah came upon me and I went away to inquire of God how the Church should be saved.

I was upon the hill of the Temple. The calm father of waters rolled below changeless and eternal. I beheld a light in the heavens above and streams of bright light illuminated the firmament varied and beautiful as the rainbow, gentle yet rapid as the fierce lightning.

The Almighty came from his throne of rest. He clothed himself with light as with a garment. He appeared and moon and stars went out. The earth dissolved in space. I trod on air and was borne on wings of Cherubims. The sweetest strains of heavenly music thrilled in my ear but the notes were low and sad as though they sounded the requiem of martyred Prophets.

I bowed my head to the earth and asked only wisdom and strength for the church. The voice of God answered, My servant Joseph, thou hast been faithful over many things and thy reward is glorious, the crown and sceptre are thine and they wait thee. But thou hast sinned in some things and thy punishment is very bitter. The whirlwind goeth before and its clouds are dark, but rest followeth and to its days there shall be no end. Study the words of the vision for it tarrieth not.

And now behold my servant James J. Strang hath come to thee from far for truth when he knew it not and hath not rejected it but had faith in thee, the Shepherd and Stone of Israel, and to him shall the gathering of the people be for he shall plant a stake of Zion in Wisconsin and I will establish it, and there shall my people have peace and rest, and shall not be moved, for it shall be established on the Prairie on White River in the lands of Racine and Walworth, and behold my servants James and Aaron shall plant it for I have given them wisdom and Daniel shall stand in his lot on the hill beside the river looking down on the prairie and shall instruct my people and shall plead with them face to face.

Behold my servant James shall lengthen the cords and strengthen the stakes of Zion and my servant Aaron shall be his counselor for he hath wisdom in the gospel and understandeth the doctrines and erreth not therein.

And I will have a house built unto me thereof stone, and there will I show myself to my people by many mighty works, and the name of the city shall be called Voree, which is being interpreted garden of peace, for there shall my people have peace and rest and wax fat and pleasant in the presence of their enemies.

But I will again stretch out my arm over the river of waters and on the banks thereof shall the house of my choice be. But now the city of Voree shall be a strong hold of safety to my people and they that are faithful and obey me I will there give them great prosperity and such as they have not had before and unto Voree shall be the gathering of my people, and there shall the oppressed flee for safety and none shall hurt or molest them.

And by this shall they know that I have spoken it; the people there and the owners of the land shall show kindness to them, for great calamities are coming on the church and such as have not been & if they scatter the ungodly of world shall swallow them up, but if they gather to my city of Voree there will I keep them under the shadow of my wings and the cities from whence my people have been driven shall be purged with a high hand for I will do it, and my

people shall be again restored to their possessions; but dark clouds are gathering for the church is not yet wholly purged.

And now I command my servants the Apostles and Priests and Elders of the church of the Saints, that they communicate and proclaim this my word to all the saints of God in all the world that they may be gathered unto and round about my city of Voree and be saved from their enemies, for I will have a people to serve me.

And I commend my servant Moses Smith, that he go unto the saints with whom he is acquainted and unto many people, and command them in my name to go unto my city of Voree and gain inheritance therein, and he shall have an inheritance therein for he hath left all for my sake and I will add unto him many fold if he is faithful; for he knows the land and can testify unto them that it is very good.

So spake the Almighty God of heaven. Thy duty is made plain and if thou lackest wisdom ask of God in whose hands I trust thee and he shall give thee unsparingly for if evil befall me thou shalt lead the flock to pleasant pastures.

God sustain thee,
JOSEPH SMITH.

JAMES J. STRANG.

This letter was received at Burlington by regular course of mail coming through the distributing office at Chicago and bears the Nauvoo Post mark of June 19, the day following its date.

AN EPISTLE.

James J. Strang a Prophet of the most High God and an Apostle of the Lord Jesus Christ, unto the Elders of the Church of Jesus Christ of Latter Day Saints.

I am in continual remembrance of your past works in the upbuilding of the Kingdom of God and of the evils done at the hands of Ungodly men, and I would that you remain no longer ignorant of the refuge that God has appointed you, and follow not after any who usurp the authority of God in the Holy City.

Be not unmindful of the flock who know not the true Shepherd, but are following hirelings among whom are grievous wolves and they bleat like Sheep by day & devour by night. God be praised that some of you have escaped them. I would that none of you go astray but that you all unitedly might follow after the true Shepherd: lest coming short after escaping the first perils you enter not into your rest.

I beseech you brethren that you be not unmindful of the words of the Lord by the mouth of the Prophet Joseph: that you be not deceived, that you receive not the ton-

things of any that come before you as revelations and commandments, except they come in at the gate and be ordained according to the command of God. (D. & C. Sec. 14, p 2)

I wist ye are not ignorant of the office and place of the Prophet Joseph, that he was an Elder and an Apostle (D & C, Sec. 48 p 1.) A Prophet Seer Revelator and Translator called to go before the Church as Moses went before Israel, D & C, Sec. 3, p 42.)

Suffer me in all patience to remind you of the law of the Lord which he revealed unto us aforetime that the place of the Prophet Joseph should be filled by another; (D & C, Sec. 14 p 1, 2—Sec. 11 p 4 last clause; Sec. 51 p 2 last clause; Sec. 84 p 2) that the appointment of his successor is by revelation from God; (D & C, Sec. 5 p 6—Sec. 11, p 4) and that through Joseph only could that appointment be made, (D & C, Sec. 14 p 2—Sec. 84 p 2.)

For it is said in one place that if his gift be taken from him he shall not have power except to appoint another in his stead; and in another place it is said, if he abide not in me another will I plant in his stead. And at the organization of the High Council of the Church it was written, that the President of the Church who is also President of the Council is appointed by revelation. Finally it is said I have given unto him the keys of mysteries and revelations which are sealed until I appoint unto them [the Church] another in his stead.

By these testimonies and by many more it doth clearly appear that it was the duty of the Prophet Joseph before his martyrdom to appoint another to fill his place when he should be removed. If he has not done so then have we no evidence that he was a Prophet for what he hath spoken has not come to pass.

The only rational conclusion which any man can arrive at in view of these testimonies is that in the order of this Church the Presidency with its several gifts offices and duties, is perpetual. God having thus organized the Church and the power of the Devil having accomplished the Martyrdom of two of the chief officers will any saint teach that Satan has changed the order of the Church and abolished those offices which God instituted and by the Martyrdom of Prophets established a new and better order? I trust not.

I am well aware that Sidney Rigdon claimed his place above the Twelve, and that he sought to do some acts by virtue of his office as one of the first Presidency which were generally very much disapproved of but though he had a perfect right to officiate in his place he had no right to place himself at the head of the Church.

His office as an associate or member of the first Presidency does not constitute him a regular successor to Joseph Smith, the claim in his favor to succeed as the highest surviving officer of the Church, not being a claim of an appointment of God by revelation through Joseph Smith to fill his place, which is the only form of appointment known to the law of God.

I am aware also that the Twelve claim in their first Apostolic letter after the death of Joseph [Letter of Brigham Young, Aug. 15, 1844 in the Times and Seasons of that date] to preside over and dictate all the af-

fairs of the Church in all the world. And they emphatically charge us let no man presume for a moment that his place (Joseph's) will be filled by another. Thus they assume to abolish the first Presidency of the Church and usurp its duties to themselves.

This claim however is not only utterly unsupported by any one testimony but is in many points directly contrary to the word of God. The Twelve are a traveling and not a local or general High Council and though they are required to build up the Church and regulate all the affairs thereof in all nations they are to do so expressly under the direction of the Presidency of the Church agreeable to the institution of Heaven. (D & C, Sec. 3 p 12) They hold the keys of the opening of the Gospel to the nations (D & C, Sec. 3 p 13) but the keys of mysteries and revelations belong to Joseph as first President, Prophet, Seer, and so forth, and to his successors regularly appointed by revelation through him, (D & C, Sec. 5 p 10—Sec. 11, p 4; Sec. 14 p 1, 2.) The Keys of the Kingdom belong to Joseph, for time and eternity, but still with a regular succession as to the oracles or gift of receiving revelation for the Church, (D & C, Sec. 84 p 2.)—The Melchizedek priesthood by its presidency holds the keys of ordinances and Spiritual blessings. D & C, Sec. 3 p 9; Sec. 3 p 31) And in all these things the Twelve are without power their duties being to open the preaching of the Gospel.

Moreover it can not be that the Twelve should dictate all the affairs of the Church in all the world, because they not only are under the direction of the first Presidency but the High Council is above them and they are amenable to it. "The most important business of the Church and the most difficult cases of the Church in as much as there is not satisfaction upon the decision of the Bishop or Judges it shall be handed over and carried up to the Council of the Church before the Presidency of the High Priesthood; and the Presidency of the Council of the High Priesthood shall have power to call other High priests even Twelve to assist as Counsellors; and thus the Presidency of the High Priesthood shall have power to decide upon testimony according to the laws of the Church. And after this decision it shall be had in remembrance no more before the Lord, for this is the highest Council of the Church of God and a final decision upon controversies in spiritual matters, (D & C, Sec. 3 p 35.) There is not any person belonging to the Church who is exempt from this Council of the Church. (Do p 36 Sec. also Sec. 5 p 13.)

Upon what pretence is this claim of the twelve founded? Upon the trial of Sidney Rigdon they took pains to state it as strongly as possible and they make out no more than this, that when Joseph Smith was candidate for President of the United States and knew by the Spirit that some great thing was to happen but did know what it was he gave them an endowment of ordinances, (not the oracles,) and told them that on their shoulders would rest the responsibility. (See trial of S. Rigdon, Times & Seasons Sept. 15, 1844, page 641, remarks of Orson Hyde.) These ordinances are intended for the whole Church, men,

women and children. Will they all have power to dictate all the affairs of the church in all the world then. If not, how do these ordinances give the Apostles that power now? If these ordinances gave certain power to some men why not to others.

All the Twelve were not present & did not receive these ordinances Whence their claim of power? Several persons not of the Twelve were present and received all these ordinances with such of the Twelve as were there. Why are not they included in the favored number? Joseph survived this meeting some months. Why did not they find out that he had resigned his office and devolved its duties on them till after he was dead? If his giving an endowment of ordinances and rolling the responsibility of giving Counsel, &c., upon some twenty-five men with their wives as he commenced a political career vacated his office and those of his counsellors and superseded the first Presidency and an entire quorum of the Church it is certainly most extraordinary. A very moderate share of common sense or any acquaintance whatever with the Laws of the Church accompanied with integrity of heart will reject so preposterous a claim at first blush. The responsibility of leading the Church by good Counsels in proper order, would devolve on a few of its most influential members necessarily whenever Joseph's attention was turned from them, by any means whatever, not in virtue of any offices they might hold but as leading men. Since the death of Joseph they have used that responsibility to lead the Church from the Rock of revaluation; out of the true order, and from the place of refuge God has appointed unto them. Thus have a few led, sanctioned by the votes of Conferences instead of the voice of God, till the destruction which not only lurks in midnight darkness but stalks boldly at noonday is upon them.

The Twelve have never in any known publication claimed either for themselves or any one of their number to be first President of the Church or President of High Priesthood. Their claim is to supersede the first Presidency, put the high Council which God has made the highest Council of the Church, (D & C, Ser. 3 p 35) below themselves and put a Bishop over it where God placed a President, (D & C, Sec. 3 p 9) and finally that *Ex-officio* as Apostles and not as Presidents of the High Priesthood they are to hold the keys and powers which devolved on the first Presidency and its Counsellors, and to discontinue the offices of Seer, Revelator and Translation in the Church.

Nothing is more certain than that no law was made at the death of Joseph or for some years previous changing the order of the Church or abolishing any of its offices or quorums. Down to the time of his death it was properly understood by the whole of the Church that he alone received revelations from God to be taught by way of commandment in the Church. That he and his two associates in the Presidency had the chief administration of the affairs of the Church and that they with the twelve high counsellors were a court or judicatory of final resort, in all important cases, and that the Twelve Apostles were the chief travelling Elders and under the

direction of the Presidency. And the man who during the lifetime of Joseph had said that, the Twelve were at the head of the Church would have been looked upon either as a reckless and hair-brained liar or utterly insane. To have held this then was unblushing apostacy. To hold now that they are not so, is equally apostacy with the leaders in Nauvoo; whence is the change? In God or man? Does truth thus belie itself?

Why should not the place of Joseph be filled by another? Says Brigham Young because he stands in his own place and always will. [Apostolic Letter Aug. 15, 1845.] But in the same paragraph he also says the Twelve Apostles of this dispensation stand in their own places and always will. Brother Young will not their places be filled by others when they fill the measure of their days. Then why was brother Patten's place filled? Again, Who will be at the head of the Church when the Twelve are all fallen asleep. Will not the High priests and the Seventies all hold their own places. If so shall any one succeed them? Then where will the Priesthood be when the present generation is dead?

But says some one, God promised Joseph that the keys of the Kingdom should never be taken from him in this world, neither in the world to come. Very well. They were never taken from Christ, but his holding them did not prevent Joseph, and in the eternal worlds all who are joint heirs with Jesus Christ will hold them at one and the same time.

Brethren, I exhort you as you look for the coming of the Lord Jesus, follow not after these blinding fables. Set up no more the work of men's hands against the voice of God. Trust not in your own wisdom to improve or alter the Law of God. You that have gone astray return to the order of God's house. Let all the quorums take their proper order as God has established them. Let the President who has wandered in darkness return to his proper place which God gave, nor avert that which men may offer. Let the Twelve, take their place as a traveling high council with the keys of the opening of the gospel to the nations. Let the High Counsellors give counsel and assistance to the Presidency which has been called to the high and responsible calling of leading the church to peace and happiness and preparing a people for the coming of the Son of God. Let the high priests teach the law of God unto the people. Let all the Elders learn not to put their faith in some great man and say all is well, but let them buckle on the whole armor of God and stand up bold defenders of truth rather than men.

Now in my weakness and in the infancy of my ministry I call upon you to assist me. It hath pleased God to put it into the heart of Joseph to appoint me to receive mysteries and revelations unto this church. And he has been faithful unto the vision and voice of God, by sending me his epistle containing the revelation which God gave him the Lord God confirming the same by sending his Angels unto me to charge me with this ministry in the same hour that Joseph was taken away and by witnessing the same, to the brethren in those wonderful works which the brethren here are ready to testify unto you.

Let not my call to you be vain. The destroyer has gone forth among you and has prevailed. You are preparing to resign country and houses and lands to him. Many of you are about to leave the haunts of civilization & of men to go into an unexplored wilderness among savages, and in trackless deserts to seek a home in the wilds where the foot print of the white man is not found. The voice of God has not called you to this. His promise has not gone before to prepare a habitation for you. The hearts of the Lamanites are not turned unto you and they will not regard you. When the herd comes the savages shall pursue. The cloud which surrounds by day shall bewilder, and the pillar of fire by night shall consume and reveal you to the destroyer, and the men in whom you trusted when you rejected the promises of God shall leave you early and not be found of you in your greatest need.

Let the oppressed flee for safety unto Voree and let the gathering of the people be there. Let the evil who have gone to the holy city be rejected and given to the Law. Let the twelve go out and preach the gospel to the nations according to the command of God instead of staying at home as a prominent mark to bring cruel enemies on their brethren. Let the filth of Zion be cleansed and her garments of peace put on. Let neither gun nor sword be lifted in defiance, nor rest be taken upon arm of flesh, and the city of our God shall be saved and the Temple of his holiness be unpolluted by the hand of the Gentile.

Causeless the curse has come, and causeless it shall not fall. They that ask justice let them do it. They that cry out against mobs let them abstain from violence. Those who hate persecution let them regard the rights of others. They that preach God and the gospel let them remember the Law and forget not the order which he has revealed and their own mouths have proclaimed. Let them not buffet others, for changing the ordinances and breaking the everlasting covenant unless they themselves will abide the word of God.

AUTHORITIES REFERED TO IN THE BOOK OF DOCTRINES AND COVENANTS.

"And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. S. 14, P. 1.

But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you, that you may not be deceived; that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before.—S. 14, P. 2.

The power and authority of the higher or Melchizedek priesthood, is to hold the Keys of all the spiritual blessings of the church.—S. 3, P. 9.

The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of Heaven.—S. 3, P. 12.

And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold here is wisdom—yea, to be a seer, a revelator, a translator and a prophet—having all the gifts of God which he bestows upon the head of the church.—S. 3, P. 42.

I have sent forth the fulness of my gospel by the hand of my servant Joseph; and I have given unto him the keys of the mystery of those things which

have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.—S. H, P. 4.

But behold, verily I say unto thee no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, jr. for he receiveth them even as Moses.—And thou shalt not command him who is at thy hand, and at the head of the church; for I have given him the keys of the mysteries and the revelations which are sealed: until I shall appoint unto them another in his stead.—S. 51 P. 2.

Verily I say unto you, the keys of this kingdom shall never be taken from you while thou art in the world, neither in the world to come: nevertheless, though you shall the oracles be given to another, even unto the church.—S. 84 P. 2.

The president of the church, who is also the president of the council, is appointed by revelation.—S. 5 P. 6.

The president may inquire and obtain the mind of the Lord by revelation.—S. 5 P. 10.

The twelve being sent out, holding the keys to open the door by the proclamation of the gospel of Jesus Christ; and first unto the Gentiles then to the Jews.—S. 3 P. 13.

Wherefore, it must needs be that one be appointed of the high priesthood; to preside over the Priesthood, and he shall be called president of the high priesthood of the church, or, in other words, the presiding high priest over the high priesthood of the church, from the same comes the administering of ordinances and blessings upon the Church by the laying on of the hands.—S. 3 P. 31.

REVELATION GIVEN TO JAMES J. STRANG, SEPT. 1, 1845.

The Angel of the Lord came unto me James, on the first day of September, in the year eighteen hundred and forty five, and the light shined about him above the brightness of the sun, and he showed unto me the plates of the sealed record and he gave in to my hands the Urim and Thummim.—And out of the light came the voice of the Lord saying:—"My Servant James, in blessing I will bless thee and in multiplying I will multiply thee, because I have tried thee and found thee faithful. Behold my servant James I am about to bless thee with a great blessing which shall be to those who love me, an immutable testimony; to those who know me not a stumbling block; but to those who have known me and have turned their hearts from me a rock of offence. Yea let them beware, for shame and destruction walk in their tracks and their time abideth, but not long.

A work shall come forth and the secrets of the past shalt thou reveal. Yea by little and little shalt thou reveal it, according to the ability and faithfulness of my Church, and of my servant whom I have placed above them. Behold the record which was sealed from my servant Joseph. Unto thee it is reserved. Take heed that thou count it not a light thing nor exalt thyself lest thou be stricken, for by myself I swear that as thou servest me faithfully and comest not short, thou shalt unlock the mysteries thereof which I have kept hid from the world. Yea as my servants serve me, so shalt thou translate unto them.

But in their weakness I have not forgotten them. Go to the place which the Angel of the presence shall show thee and there shalt thou dig for the record of my people in whose possession thou dwellest. Take with thee faithful witnesses for in evil will the unfaithful speak of thee, but the

faithful and true shall know that they are liars and shall not stumble for their words.

Speak thou unto the Elders of my church and say unto them hear my voice and hearken to my words for they are true and faithful. Testify, testify unto all the saints. Testify, testify in all the world. He that rejecteth you him will I reject in the day that I come in my kingdom. Testify, testify unto him who has received my word and turned away. Let him now return unto me and obey and serve his God lest he be smitten with a curse and his children curse him and his name be blotted out of the Book of Life.

Yea those to whom I have revealed myself, let them hearken unto me now lest they be cast off in the day of my indignation; lest the consuming fire of the day of trial burn them up. Yea, lest the second death make them his prey, and they be cast into the Lake that burns with fire and brimstone.

Rejoice, ye holy for the day of your deliverance is near and the time of your exaltation is at hand. Faithful and true are my words dividing the marrow from the bones and truth from rottenness. He that rejecteth them will I reject when I come in my Kingdom. And while I was yet in the Spirit the Angel of the Lord took me away to the hill in the East of Walworth against White River in Voree, and there he shewed unto me the record buried under an oak tree as large as the body of a large man; it was enclosed in an earthen casement and buried in the ground as deep as to a man's waist, and I beheld it as a man can see a light stone in clear water, for I saw it by Urim and Thummim, and I returned the Urim and Thummim to the Angel of the Lord and he departed out of sight.

On the thirteenth day of September 1845, we Aaron Smith, Jirah B. Wheelan, James M. Van Nostrand and Edward Whitcomb, assembled at the call of James J. Strang who is by us and many others approved as a Prophet and Seer of God. He proceeded to inform us that it had been revealed to him in a vision that an account of an ancient people was buried in a hill south of White river bridge near the east line of Walworth County, and leading us to an oak tree about one foot in diameter, told us that we would find it enclosed in a case of rude earthen ware under that tree at the depth of about three feet; requested us to dig it up, and charged us to so examine the ground that we should know we were not imposed upon, and that it had not been buried there since the tree grew. The tree was surrounded by a sward of deeply rooted grass such as is usually found in the openings, and upon the most critical examination we could not discover any indication that it had ever been cut through or disturbed.

We then dug up the tree and continued to dig to the depth of about three feet, where we found a case of slightly baked clay containing three plates of brass. On one side of one is a landscape view of the south end of Gardner's prairie and the range of hills where they were dug. On another is a man with a crown on his head and a scepter in his hand, above is an eye, below an upright line, below the sun and moon, sur-

rounded with twelve stars, at the bottom are twelve large stars from three of which pillars arise, and closely interspersed with them are seventy very small stars. The other four sides are very closely covered with what appear to be alphabetic characters but in a language of which we have no knowledge.

The case was found imbedded in indurated clay so closely fitting it that it broke in taking out, and the earth below the soil was so hard as to be dug with difficulty even with a pickaxe. Over the case was found a flat stone about one foot wide each way and three inches thick which appeared to have undergone the action of fire, and fell in pieces after a few minutes exposure to the air. The digging extended in the clay about eighteen inches there being two kinds of earth of different color and appearance above it.

We examined as we dug all the way with the utmost care, and we say, with utmost confidence that no part of the earth through which we dug exhibited any sign or indication that it had been moved or disturbed at any time previous. The roots of the tree stuck down on every side very closely extending below the case and closely interwoven with roots from other trees. None of them had been broken or cut away. No clay is found in the country like that of which the case is made.

In fine, we found an alphabetic and pictorial record, carefully cased up, buried deep in the earth, covered with a flat stone, with an oak tree one foot in diameter growing over it, with every evidence that the sense can give that it has lain as long as that tree has been growing. Strang took no part in the digging, but kept entirely away from before the first blow was struck till after the plates were taken out of the case; and the sole inducement to our digging was our faith in his statement as a Prophet of the Lord, that a record would thus and there be found.

AARON SMITH,
JIRA B. WHEELAN,
J. M. VAN NOSTRAND,
EDWARD WHITCOMB.

Translation of the Plates made by the Prophet James by Urim and Thummim, Sept 18th 1845.

My people are no more. The mighty are fallen and the young slain in battle. Their bones bleached on the plain by the noonday shadow. The houses are leveled to the dust and in the moat are the walls. They shall be inhabited.

I have in the burial served them, and their bones in the Death-shade towards the sun's rising are covered. They sleep with the mighty dead, and they rest with their fathers. They have fallen in transgression and are not, but the elect and faithful there shall dwell.

The word hath revealed it. God hath sworn to give an inheritance to his people where transgressors perished. The word of God came to me while I mourned in the Death shade, saying I will avenge me on the destroyer. He shall be driven out. Others shall inhabit thy land. I an ensign there will set up. The escaped of my people there shall dwell when the flock

disown the Shepherd and build not no the Rock.

The forerunner men shall kill, but a mighty Prophet there shall dwell. I will be his strength and he shall bring forth thy record. Record my words and bury it in the hill of Promise.

VOREE HERALD.

VOREE, JANUARY, 1846.

At a time when the Church of God is suffering with schisms, unworthy members and false teachers within, and from scandal and persecution from without, it becomes peculiarly necessary that those who love the cause of truth and purity should speak forth to the world. The brethren here have labored faithfully in poverty and discouragement since the death of our beloved Prophet to save the church from the calamities which are impending over it. With no other motives than the service of God and the salvation of our fellow creatures both temporal and spiritual.

God has appointed you a place of refuge and safety in a land of health and peace amidst a friendly and law abiding people. We want peaceful, upright citizens and good Saints only, to come and build up a city to our God.

It is hardly possible at this time to serve God faithfully until one has become thoroughly reconciled to live and die hated. Nevertheless it has pleased God to turn the hearts of men unto us wherever we go. The friends we have gained among men of liberality and integrity are not few.

Let none come with arms in his hands or breathing defiance to the people or the laws. Let none look to us for protection from deserved punishment.

On the 8th of August, a special meeting of the church of Jesus Christ Latter Day Saints convened at the stand in the city of Nauvoo, PRESIDENT BRIGHAM YOUNG asked the saints what they wanted. Do you want a guardian, a Prophet, a spokesman or what do you want? If you want any of these officers, signify it by raising the right hand. NOT A HAND WAS RAISED. — *Times and Seasons*, page 637.

"You are now without a prophet present with you in flesh to guide you." — *Brigham Young's Apostolic Epistle, T. & S.*
"A church without a Prophet is not the church for me,
It has no head to lead it, in it I would not be."
P. P. PRATT.

TERMS:

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Voree Herald.

Vol. 1.]

VOREE, (NEAR BURLINGTON) W. T., FEBRUARY, 1846.

[No. 2.]

"Truth shall prevail."

ERRATA.—In the first number several errors escaped the notice of the proof reader until part of the edition was worked off. The date of the paper should be Jan. 1846. Date of Joseph Smith's letter June 18 1844. Brigham Young's apostolic letter is referred to as, of Aug 15 1845 read it 1844; 2d page 2d column, 8 lines from bottom after 'did' read 'not'; 3d page, 2d column 3d paragraph after 'has' read 'not'.

THE HERALD,

VOREE, FEBRUARY, 1846.

THE FIRST PRESIDENCY.

Where is the first presidency of the Church? What does it consist of? It did consist of three presidents who presided over the whole Church and over the high Council, who were kept up in regular succession from the first setting up of the Church in these last days till the death of Joseph Smith. True there had been an occasional variation in the number of the Presidents but up to the number of three, the succession had always been filled as often as vacancies occurred. But are not the Twelve the first presidency now? By no means. They are to stand in their own place; not in the place of another quorum. But when the first presidency was killed off would not the Twelve take their place of right? No, the successors of the first presidency regularly appointed would stand in their stead, and the Twelve would remain in their own places. As well might you say that when a Justice of the Peace was killed no one should be appointed in his stead but the constable should stand up in his place to carry out his measures.

Moreover the first presidency has not been killed; only one of its number was slain. When one of the Twelve was slain another was appointed 'to the same calling.' So when Joseph Smith was slain another was appointed unto the same calling, to carry out his measures, and to build up the Church in the most holy order, just as Joseph received the pattern from God with a presidency at the head, and with Apostles for the chief travelling elders.

But, says one, Rigdon was one of that presidency and he apostatized. If he did, then ex-communicate him for apostasy and let another be appointed in his stead as has been done heretofore when presidents apostatized, instead of excommunicating him for claiming the powers of an

office which he held by revelation, and regular ordination.

There has been no law made in this Church abolishing the first presidency, abrogating its powers or bestowing them on the Twelve on any body else, and none but God can make such a law. The presidency has been regularly kept up and stands in its own place. The only difficulty in the matter is in the fact that the Twelve have got out of their place. When they get back "under the direction of the Presidency according to the institution of Heaven," the difficulties in the order of the Church will vanish like morning dew.

How then did the Twelve come to be considered at the head of the Church? This is the way of it. On the eighth of Aug. 1814 at the meeting ground in Nauvoo, after declaiming against the pretensions of Rigdon till they got up a feeling of universal indignation against him, they called a vote in these words, "Do you want a Guardian a Prophet a Spokesman or what do you want? If you want any of these officers signify it by raising the right hand. Not a hand was raised." T. & S. p. 637. — One week after, presuming on the effect of that vote, the Twelve put out their manifesto. (T & S page 618) claiming to 'hold the keys of power to seal on earth that which shall be sealed in Heaven and to preside over all the affairs of the Church in all the world.' A few days after finding that they were rolling the wheels rather too hard, a mysterious semi-official article came out exhorting the brethren not to trouble themselves about who should be Prophet, &c., nor to listen to any one but the Twelve on the subject, and assuring them that when anything was done or any change made they would be duly notified. The pear was not yet fully ripe; many influential members of the church were looking to see a prophet rise up to preside over the Church in his stead. Thousands expected Joseph's son would be that prophet, and many of them were kept easy for the time being, by secret emissaries who assured them that he would be bro't forward in his place in due season; but that if the Gentiles knew of his appointment they would kill him and that the Twelve were periling their own lives by standing up to save him. Thus their duplicity was made to praise them. At the Oct. Conference 1844 votes were called and carried to sustain and receive each of the Twelve respectively as one of the Twelve, except Brigham Young, but in regard to him the vote was to uphold him 'as the president of the quorum of the Twelve, as one of the Twelve' and the record adds

"and first presidency of the Church." If the vote had really been called in that form it would have accomplished the appointment of a man to an office over the whole Church by vote of a Special Conference to which the appointment can only be made by Revelation and of which he and his associates all say let no man presume for a moment it will be filled by another. At the spring Conference in April 1845, the thing grew a little stronger, "Elder Phelps moved that Conference accept the Twelve, as the FIRST PRESIDENCY and LEADERS OF THIS CHURCH. Carried unanimously." T & S p 869. Here then is their title to the office of the first presidency. No appointment by revelation, no ordination, not even voted into office, but in a time of general confusion and dismay they themselves assume the power; ex-communicate every one who disputes them and generally without giving them the form of a trial; call together a special conference of their own friends, and present themselves as the first presidency of the Church according to the law of God and put the vote to the whole congregation whether they will accept them, and getting the vote in their favor, lo and behold they have been unanimously elected, What could the congregation do? They are first told by those in whom they put faith, that God has called these men to this priesthood, and the question is put will you accept them? If they say no they think they are fighting against God. If they say yes, it goes out that they have elected the men to the office.

THE HIGH COUNCIL.

To the Law and the testimony. Who does the High Council consist of? The President of the Church, assisted by two other Presidents, all appointed by revelation, and twelve high priests, (D. & C. sec. 5, p 2, 6, sec. 3, p. 35) who must be present in order to hold a high Council? One at least of the Presidents and seven at least of the regular counsellors with other high priests in place of such counsellors as are absent, (D. & C., sec. 5, p 4, 6.) What was the high council instituted for? The settlement of important difficulties which could not be settled by the Church or a Bishop's council [D. and C. sec. 5, p 1.] What rank does it take in the church? It is the highest council of the church; its decision is final in all spiritual matters, so that they are had in remembrance no more before the Lord. (D. and C. sec. 3, p 35.) What is the extent of its jurisdiction?—

There is not any member of the church who is exempt from this council of the church, D. and C. sec. 3, p. 36.

Can any one tell what has come of this council since the death of Joseph? It has never been in session. It *could not be found* when Rigdon was to be put on trial, and for want thereof he was tried before a court of most anomalous character, which had never before had any existence. That court consisted of one Bishop as President assisted by the president of a stake, one of his counsellors, and twelve high priests. — What! A Bishop to preside over high priests! Yes. True, in old times the *Levi* was blessed of the greater, and the *Levite* was not above the priests. But of late things have changed, and the inferior priesthood is set to preside over the superior. Says some one, Bishop Miller was a high priest also. — Very well, but he did not preside by virtue of the high priesthood, but by virtue of the Bishoprick, and a man may be Bishop without being a high priest.

All this incongruity comes of necessity from the determination to put the Twelve at the head of the church. True, by the constitution of the church there can be no High Council without a first presidency, and Rigdon could only be tried by a high council. But the twelve having resolved to get rid of the first presidency, could not well do otherwise. They must do something, and who shall blame them for getting others out of their way, unlawfully if they could not lawfully.

But what has become of the high Council? Gone. They have got a judicatory at Nauvoo, consisting of a Bishop or two and a dozen high priests, which they call a high council, but calling it so does not make it so, and no such council is recognized in the law of God.

The Presidency of the Church must associate with them twelve high priests and organize them as a high council: otherwise such a judicatory cannot exist. But says some one, "the twelve are the presidency of the church." Are they? Then why don't they preside over the council? The law says the President of the church is also president of the council. D. and C, sec 5, p 6.

HYDE'S CAP STONE.

Elder Orson Hyde, says, "When the President of the United States died, the Vice President took his place. So in the church. When Joseph, the president was killed, *we, the twelve, his vice presidents, took his place.*" Stop, brother Hyde, you are quite too fast. When Joseph the President was killed, you, the twelve, his travelling council, that is, his foreign em-
p

sadors, assumed to take his place; and you his foreign ambassadors assumed to excommunicate Sidney Rigdon, his vice President, for pretending that he still held his office.

The illustration is in every sense bad. By the constitution of the United States, on the death of the President he is regularly succeeded by the vice President, but by the law of this church he is succeeded by another President appointed by revelation, to be his successor. But the want of parallelism in the facts is still worse.

On the death of Joseph, the twelve who are foreign ambassadors merely, and in no sense governing officers, (D. and C. sec. 3, p 11, 12, 13, sec. 42, p 5, sec. 104, second edition, p 5, 6, 7, 8, 9, 10, 11, 12,) excommunicated Sidney Rigdon, whose rank compares with that of vice President, cast down the high council, which ranks with the Senate and Supreme court, took Amasa Lyman in among themselves, whose rank (if he had any) was much like that of a member of the cabinet, and ask people to believe they are keeping up the order of the church. Oh! consistency!

To make the conduct of the Government on the death of President Harrison parallel to that of the church on the death of Joseph, all the ambassadors from the U. S. to foreign countries should have returned and assumed the reins of government, impeached vice President Tyler for deigning to still hold his office, taken Mr. Webster, the minister of state, in among them themselves; set the collectors of Customs at New York and Philadelphia, to preside over the Senate (as the twelve set the two chief Bishops to preside over the high council,) and degraded the Senate below themselves and assumed to dictate all the affairs of the nation in all the world.

To carry out the absurdity in all its parts, the twelve have utterly abandoned the whole system of regular legal appointments, but call together a vast assembly at Nauvoo, and present to them the names of such men as they have agreed on before hand for office, and call on the congregation, (most of whom are entirely unacquainted with the men,) to know if they will sustain these men in their places. Of course they all vote to sustain them, and then it is said that these men are appointed with perfect unanimity, to such offices as the twelve have named them for. But what should the people do? Vote not to sustain them? Who would not vote to sustain any officer of the church in his place? The very honesty of the members is thus made the means drawing them into the support of wrong men and measures.

But all this voting does not in fact confer or take away office, any more than the as-

sembling of a million or two of the citizens at Washington, and voting that certain men should hold certain offices, would make it so. He who is not appointed according to the law of the church, is not appointed at all, and the vote of all the members of the church that a particular man shall hold a particular office in the church, will not make it so when that is not the regular mode of appointment.

"Oh, what a tangled web we weave,
When first we practice to deceive."

BROTHER THIRTEEN.

Who is brother thirteen? Amasa Lyman. Why do you call him by that name? Because he is the thirteenth member of the Twelve. What! are there thirteen of the Twelve? There were twelve without him. Well, is he one of them? — That is rather uncertain.

Amasa Lyman by some means grew to be considered a counsellor to Joseph. On the death of Joseph, the Twelve were willing to let Rigdon and Lyman set with them but not above them. Rigdon would not do it, but Lyman did. At the October conference 1844, votes were taken on all the Twelve separately by name to sustain them, severally as members of the Twelve, and they were carried unanimously. Times and S. p 692.

"Moved by Elder H. C. Kimball, that Elder Amasa Lyman stand in his lot. The motion was seconded."

"President Young said by way of explanation, that Elder Amasa Lyman is one of Twelve just in the same relationship as he sustained to the first Presidency. He is one in our midst, and a counsellor with us."

"The motion was then presented and carried unanimously."

Since that time he has there been recognized as one of the Twelve, though there were twelve without him. Some suppose he stands in Lyman Wright's place, but he was unanimously sustained at the same conference, and has not been rejected since. Others think he stands in Wm. Smith's place. But he was also unanimously sustained at the same conference, and it was not till about the time of the October conference 1845 that they prepared to drop him.

By the way who ordained Amasa Lyman, and to what office? I can find no evidence that he was ever ordained a counsellor. But suppose he was; ordaining him to one priesthood does not give him another. Who ordained him an Apostle? No one. The conference voted to sustain him in his lot, which was not an Apostleship. Certainly a most singular mode of obtaining the Apostleship, or any other priesthood in this Church.

SUCCESSORS.

"Seymour Bronson, I have taken upo myself, no man taketh his priesthood, but a-

other may be appointed unto the SAME PRIESTHOOD IN HIS STEAD." D and C p 412, 2d edition. "David Patten, I have taken unto myself, behold his priesthood no man taketh from him; but verily I say unto you, another may be appointed unto the same calling. D and C. p 411, 2d ed.

In the epistle of the Twelve of Aug. 15 1844, (see T and S of that date,) the argument against a successor to Joseph is stated in these words:

"Let no man presume for a moment that his place will be filled by another; for remember he stands in his own place and always will; and the twelve Apostles of this dispensation stand in their own places, and always will, both in time and eternity, to minister, preside, and regulate the affairs of the whole church."

This rule applies to the twelve as well as to the Presidency, and consequently Patten's place could not be filled by another any more than Joseph's. But says some one, Lyman Wight was appointed only to stand in Patten's place on earth, and Patten will stand in his own place in the kingdom of God. What says the revelation? "It is my will that my servant Lyman Wight should continue in preaching for Zion, in the spirit of meekness, confessing me before the world, and I will bear him up as on eagle's wings, and he shall beget glory and honor to himself, and unto my name, that when he shall finish his work, I may receive him unto myself, even as I did my servant David Patten, who is with me at this time."—D and C. p 396, 2d ed.

Yes, he is to get glory to himself; God will receive him as he did HIS SERVANT PATTEN, that is with HIS PRIESTHOOD, (the Apostleship,) which no man taketh from him.

At the October conference 1844, a resolution was carried under the advice of the Twelve, "that Elder Lyman Wight be sustained in his office to fill the place of Elder D. W. Patten, (martyred,) but not to take his crown."

They have assumed that there is no succession in the Priesthood for the purpose of getting rid of the necessity of a successor to Joseph, and coming to an apostle who is a successor to another who fell a martyr to the faith, they attempt to remove the effect of the evidence, by assuming that he is only a temporary substitute. But in so doing they have changed, not removed, the difficulty. If David Patten, as a martyred apostle has a successor to finish his work on earth, while he is ministering to the world of Spirits, so should Joseph, as a martyred President, have a successor to finish his work on earth, while he is ministering to the world of spirits. And the conference who were so very careful to prevent Patten's successor from taking his crown, should have also voted, if they would be consistent with themselves, "That Elder James J. Strang be sustained in his office, to fill the place of Elder Joseph Smith, (martyred) but not to take his crown."

"STANDING IN THEIR OWN PLACE."

Are the Twelve standing in their own place? Pray what is their place? Preaching unto believers. "See to it that ye trouble not yourselves concerning the affairs of my church in this place, saith the Lord: but purify your hearts before me and then go ye into all the world and preach

the gospel unto every creature who have not received it." D & C, page 417, par. 11 2d Edition.

Their first calling was to preach and administer ordinances, not to govern. [D & C sec. 43 p. 5.] They are called to be "special witnesses of the name of Christ in all the world: thus differing from other officers in the church in the duties of their calling." (D & C sec 3, p 11.) They are "a traveling presiding high council, to officiate in the name of the Lord, under the direction of the presidency of of the church agreeably to the institution of heaven." [D & C sec 3 p 12.] They hold the keys to open the door by the proclamation of the gospel of Jesus Christ." (D & C sec 3 p 13.

God has appointed them to no other place. His law does not give them any other. They have not been ordained to any other.

DREAMS

Brigham Young, professes to dream the will of the Prophet and to lead the church thereby, contrary to the words which the prophet spake while living.

Those who uphold the Presidency are guided by the word of God given them according to his promises made to Joseph and all the Saints.

What say the Scriptures? "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully; what is the chaff to the wheat saith the Lord, Jer. c. 23, v. 28. Go on brethren, you for the chaff, we for the wheat, "He will gather his wheat into the garner; but he will burn up the chaff with unquenchable fire," Mat. c. 3 v 12.

WHO IS THE PROPHET THAT SPEAKETH LIES!

In August 1844 Brigham Young called on all the saints to gather at Nauvoo and predicted the strengthening of the city one hundred fold. In October, more than a year after he said they were an obedient people and hearkened to counsel well; and he counseled them all to abandon the city because they could not stay there. The city had not been strengthened and was saved from destruction only by agreeing to abandon it to their enemies next spring. During nearly all this time Strang was denounced as an apostate for saying Voree was the place for gathering and refuge appointed of God, and that the gathering at Nauvoo ought to cease.

At the April conference 1845, Brigham Young in a speech to the conference at large published in the T & S, predicted a very healthy and prosperous season to Nauvoo. In October the conference at that place put forth their circular to the Church calling on them to leave the place in consequence of their persecutions and sufferings. And in that circular they state

that the persecutions of last September came in "on the midst of the most desolating sickness ever known in the western valley."

When the brethren at Nauvoo began to acknowledge the Twelve at the head of the church, James J. Strang predicted that persecution, desolation and destruction would come upon them from time to time until they either acknowledged the presidency or were ROBBED, FLUNDERED and DRIVEN FROM THEIR HOME and CITY, and that while they remained in that rebellion the earth should afford them no refuge. A year had not passed around when they purchased on a temporary respite to their persecutions by agreeing to abandon the city of God to the Gentiles and they are now laboring in preparation to go into exile. Surely, the way of the transgressor is hard. How much easier it would be to obey God, & "hearken unto the voice of those men whom God has appointed to lead" them, and with full faith lay hold of that promise which says "THEY SHALL NOT BE MOVED OUT OF THEIR PLACE."—D & C page 400, 2d Edition.

SHALL NOT BE MOVED.

Never have we seen the time before when the people were more willing to receive and listen to counsel than now."—[Times and Seasons, April 15, 1845.]—Such have been the sayings of the Twelve ever since they first assumed the head and government of the Church. When the Church was established at Nauvoo they received this promise from God. "If my people will hearken unto my voice and unto the voice of my servants whom I have appointed to lead my people, behold verily I say unto you they shall not be moved out of their place."—D & C. p 400, New Ed.

Now what is the trouble? Is God's arm shortened that he can not save? Or have the Church followed leaders that God did not appoint?

IMPOSTERS AND APOSTATES.

What is the reason that Sectarian preachers will not debate the doctrines of the Gospel with Mormons? Why do they call them imposters and advise people not to hear them preach? We think it is because they know that the New Testament is on our side. What is the reason that some Mormons will not debate the question whether the Twelve are at the head of the Church? Why do they call certain others Apostates and advise the brethren not to receive them into their houses or converse with them? (See Orson Pratt's farewell to the eastern brethren.) We think it is because they know the Book of Commandments is all on our side.

THE TEMPLE.

"Thus saith the Lord where is the house that ye build unto me." Isaiah 67.

Offered for sale to the Catholics for a

Cathedral or a nursery. So goes the labor and suffering of the Saints for five long years; all for the privilege of having the Twelve as leaders out of this place, because *they*, not the *brethren* have so conducted themselves that they dare not remain in the country. "Your iniquities have separated between you and your God." Is. 49.

PREPARATION OF THE GOSPEL OF PEACE.

In the speech of Heber C. Kimball before the April Conference 1845, occur the following remarkable words:

"Therefore let not any man, from this time henceforth, come to us and ask, 'shall I go to preaching?' I want to go down country, shall I go?' No; you must not go, unless it is on business necessary to be done for the church, or to save somebody's life. We all go for that, but upon any other business, it is not necessary. This counsel is good for us to observe, that we stay in the city or somewhere else, in this country."

What is the object do you suppose of making the proclamation for all the saints to gather in, from all the United States, if we want to send them back again? We want them here, that they may help us to build the Temple, and the Nauvoo House; and want them to bring their firelocks, and learn to use them, and keep them well cleaned and loaded, and primed, so that they will go off the first shot, that every man may be in readiness, and prepared, that is, every man shod with the preparation of the gospel of peace; (holding up his cane as a sample;) that is the way.—[T & S; page 371.]

His cane was a regular shooting iron. In my travels I have met elders who carried pistols and six shooters and showing them boasted that they were shod with the preparation of the gospel of peace. All these things bring scandal and persecution on the church. This preparing for war, and occasionally sending out a defiance has done more than all other causes together to bring destruction on the Chuoch. They are the prolific sources of nearly all the troubles the brethren have been involved in since the death of Joseph and given a color of excuse though not the least justification to the resolution to drive them from the state. The peaceable disposition so unexpectedly shown by them at the death of Joseph and Hyrum disarmed the violence of those times; made friends of all the best men in the Union; and saved the city of Nauvoo from destruction. One man can put down more mobs by preaching peace than all Hancock county can fight down, so it is understood he is really sincere. If any one really believes in this spiritual or sectarian interpretation of the scriptures, I hope he will try to learn what the preparation of the Gospel of peace is not from *new light Mormons* but by reading attentively the last chapter of Ephesians.

THE POOR.

P. P. Pratt in his speech before the last fall's Conference at Nauvoo stated that when the Saints left Missouri they entered into a "Covenant not to cease their exertions till every Saint who wished to go was removed *which was done*," and he adds "we are better off now than we were then," and

"On motion, it was unanimously resolved (by the Conference) that this people remove en masse to the west.

"On motion it was unanimously resolved, that we take all the saints with us to the extent of our ability, that is our influence and property,"—Circular of last October.

How is this promise to be kept? That influence has been used without stint to induce those to go who have means to impart. Nor has there been much scruple as to the kind of influence used. Elders have gone through the country appealing not only to supposed religious obligations, but to cupidity and avarice, to sensuality, to fear, to revenge and blood thirstiness to almost every passion of the human heart, to get those started who have means of their own, to go with.

To one is promised land without stint or measure in the rich vales of California, to another the misnamed CELESTIAL ORDER with all its sensuality, to another an exemption from national laws, and to the ambitions a new empire to be set up in the west.

But to the fearful and the blood thirsty it is said that millions of Indians are waiting only for the exodus of the Saints, when they will come down on the nation to destroy. Brethren who till now have lived in peace and safety are made to believe that these Indians and the Elders who will lead them are the Angels of destruction who shall go through the land and none shall be able to deliver out of their hands: that they shall seize upon the wealth of the land and give it to the church; and thus shall the *riches of the Gentiles* be consecrated to the Lord, and that they shall slay all the men and the old women and take the young women for wives and thus shall they become a *delightful people*. Fearful women are really convinced that the only mode of saving their daughters from Indian prostitution and their sons from the tomahawk, is by fleeing from this devoted land, to the homes of these same Indians before they leave their fastnesses. And all this is deduced from divers texts of the old prophets with so much skill and ingenuity as to deceive not only silly women but men of really sterling worth.

But what of the poor? Oh, nothing only those faithful Shepherds the Twelve now propose to leave them behind to share the destruction of the ungodly.

Orson Pratt in his farewell message to the Saints of the eastern and middle states, after exhorting the rich to start in the spring tells the poor "it will be of no use for them to go to Nauvoo," but consoled them in the end by concluding his farewell with a prayer to God to not "destroy them with the wicked, but to hide them with his own hands and shield them from judgment,"—Times and S. page 1042. Why this new note? Are not the poor worth removing from the tracks of the destroying angels? When any one who has means talks of staying behind he hears of nothing but impending destruction.

AN INDEPENDENT GOVERNMENT.

We have known for months past that the leaders in Nauvoo contemplated setting up an independent government in the west on their migration there, and that the most hostile feelings towards the United States were engendered and cherished; as they can easily be in consequence of the many gross injuries the saints have received at the hands of the people and officers of this nation.

Perfectly persuaded that such an undertaking must prove a ruinous failure, we have mourned when we saw it going on. If there was any command of God for it, we should have faith against the most discouraging prospects. But on the mere contrivance of men, we can have nothing to do with it;—Yet knowing the many unfounded prejudices existing in the public mind against the church, we have been unwilling to add this to the list of complaints against them. Certain articles have recently appeared in the Times and Seasons so clearly showing such to be their intention that it can no longer be deemed a secret.

Some of the leading political papers which have never heretofore shown any hostile feelings towards the church are out on this subject. But it was entirely unnecessary to wait for any expression from them to know what course the government would take in the premises, or what would be the result. Whatever the elders who are out for recruits may say, the twelve have not had the hardihood to pretend that they were going by the command of God, or that he had promised them his shield to cover them. How then are they to contend against the most powerful nation on the continent? The entire arrangement for the exodus contemplated a company of only 12,500 persons, which would make perhaps 4000 fighting men and boys. There is no rational probability that one third this number will ever cross the Missouri. But suppose they do, how can they stand against a nation? They could hardly defend themselves against the Indian tribes. It is understood however that the U. S. Government are fully informed of their intentions, and that should they go out in force a regiment of rangers would accompany them, and raise the U. S. standard wherever they settle, if they stop within the national boundary.

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Voree Herald.

Vol. 1.]

VOREE, W. T., MARCH, 1846.

[No. 3.]

"Truth shall prevail."

THE FUTURE.

We have spoken of the past and talked of its errors till the subject is sickening. This was not because we delighted in exposing our brethren's faults, but because it was the only way in which the unwary could be saved from destruction. Shall there be evil in the city, and shall not the watchman cry aloud?

But we turn to the future, with its toils and its hopes. The first thing to be done is to renovate the Church. Not to build up a new Church, but to upbuild the old according to the pattern. There must be a high Council of the Church organized according to the Law of God. There must be a Presidency and high Council in each of the Stakes. The Presidencies of the several priesthoods and quorums of the Church must be filled. The Seventies must be thoroughly reorganized according to the vision shown to Joseph, (See D & C, Sec. 3, p 43.) In all this every man regularly appointed by competent authority must stand according to the law of the Church. [D & C S 3 p 44.] The U. S. must be divided into regular districts of convenient size and a High Priest appointed to preside over each district, and a sufficient number of Elders placed under his direction to preach wherever people will hear. One thousand Elders are required for this work the present season, and can obtain their support of the people among whom they labor. Will they come forward to the work of God. It is not so hard a yoke as those will wear who run away from God, take the Gospel from the Gentiles and perish in the wilderness. Those who will go should forward their names to the Presidency at Voree at the earliest opportunity, and if they have any choice of the place of labor, should mention it. Let all state what priesthood they hold.

It is deemed important also to send a strong band of Elders to Canada; another to Great Britain and another to Norway. We desire also to send out a mission to several Continental Countries in Europe, to India, to China, to Australia, to the Pacific Islands, to Oregon, and to western Africa. Where are the laborers? Will they respond to our call? We know they will. If these will not, God will reject them and raise up others who will.

The gathering must continue, and it is necessary that it so continue that the stakes of Zion shall be strengthened—Voree must be built up. The gathering from the east and the Exodus of the oppressed from Nauvoo must be unto Voree. It is necessary to reduce the population of Nauvoo; and this necessity has been brought upon us by the mal-administration of the corrupt u-

surpers who have recently exercised authority there. Nevertheless it has now become inevitable. So much are the jealousies of the surrounding people excited and their hostile feelings aroused that our choice lies between reducing the population, and giving up the city to fire and the sword. The neighboring people look upon Nauvoo as hostile ground. They feel that it is too strong for their safety. Yet they are persuaded that by united and systematic efforts they can yet destroy it, and are determined that it shall become no stronger. The Apostates who lately usurped authority there have bartered away our claims on the state for legal protection, and in the time they obtained as the price, they have escaped, leaving their deceived victims to feel the weight of that vengeance which was seeking to wreak itself on their own heads. In following their iniquitous lead the brethren in Nauvoo have forfeited the promise of God [D & C, 2nd ed. p 400.] If the blind lead the blind they shall both fall into the ditch together. The brethren there stand upon the brink of it. Will they now hearken to the voice of God? Then let the oppressed flee to Voree for safety, and let the gathering of the people be there. Let the Elders proclaim this word of God in all the world, [Rev. of June 18, 1844.] Let all the Saints humble themselves before God and obey his commandments. Let them not forget his law nor make his precepts of small account (Rev. of Jan. 17, 1845.) Let them observe and do all those things commanded in the law of God and that law of the land which is constitutional, supporting the principles of freedom, maintaining rights and privileges belonging to all mankind, (D & C, Sec 85 [86 in 2nd Ed.] p 2.) Moreover if ye will hearken unto the voice of those men whom God has appointed to lead you, speak peaceably unto your neighbors. Arm not for war. God has nothing in your fightings and it is not thus that he has stretched out his arm to save. Reduce the population of Nauvoo, by sending to prison by the regular process of a legal prosecution every man who violates the law of the land. If there are any vagrants or gamblers among you or persons of idle habits obtaining their livelihood by unknown or suspicious means, have no dealings or associations with them. Set your faces as flint against them and they will leave you. Give not the least countenance to whistling or whittling societies or any kind of riotous proceedings. No; not even though they be directed against drunkards, thieves or murderers. The day that the law ceases to protect the guilty from public violence it ceases to punish him for crime, and wher-

ever violence is resorted to, to secure *just rights*, it becomes the efficient means of individual vengeance, depredation and plunder. Have nothing in any of these things. Let the law *always* protect others and it will not often fail to protect you. Wherever you can sell your property to peaceable citizens do it, and come here. By so doing you give them common interests with yourselves in the peace and prosperity of the City and they naturally become your defenders. Thus Nauvoo must be strengthened by curtailing it of its vicious and vagrant population and exchanging those persons against whom the spirit of prosecution directs itself, for men of capital and integrity whose characters will be an earnest to the public of their honorable purposes, and whose capital will give employment to the saints remaining, and in every respect add to the prosperity of the city. Such men when this darkness is past and the light of Zion shines forth will be illuminated thereby and mayhap become brethren as well as friends. "Pray for the peace of Zion, for they shall prosper that love her." When men "persecute you in one city, flee ye to another" for God has provided a refuge for you. The work of purgation in the Church is going on and when it is accomplished she shall shine as the brightness of the morning.

Not as in Northern climes obscurely bright,
But one unbounded blaze of living light.

RE-BAPTISMS.

The questions is often asked "if we acknowledged Strang as President &c. must we be baptised again?" Let us ask you a question. When you have a now presiding Elder in your branch do you all go and be baptised again? No. When there was a new president of the Twelve were you all baptised over. Not at all. When a new president of the stake at Nauvoo was appointed did the church have to be baptised over? Certainly not. Very well, you have answered your own question. It is never necessary to be baptised again because some other person has been appointed to a particular priesthood or duty. But if you have been found *fighting* against God; if you have *wilfully* closed your eyes to the light when it was presented to you, you have need of repentance and remission of your sins. A word to the wise is sufficient. Judge ye for yourselves and fear not to obey God in all things. But of all things don't go away after the manner of some and attempt to set up new churches. This is the dispensation of the Kingdom which in the end of the days shall be established and remember "it shall not be left to other people."

GOING INTO THE WILDERNESS.

The Apostates have boasted so much of carrying out Joseph's measures that it may not be amiss to give the saints one chapter of his opinions about the Church going to the west.

The Quincy Whig of Sept. 24th 1842, contains the following, which we believe is the first *Revelation* ever given for this Church to go, into the wilderness. Read it, and then read what Joseph says on the subject.

JOE SMITH—If he will listen to a word from us we would advise him to locate his New Jerusalem, away to the far west, in the Oregon Country, and there to build his temple and govern the Saints in his own way. In that case the advantages would be two fold; for himself and followers he would procure peace and quietness; for there would be no danger of their molestation in the enjoyment of their peculiar notions in that distant country:—to the government, the location of himself and followers would be an advantage, because it greatly needs settlers in that region; and doubtless, Government would do something right handsome for Joseph in the grant of a gift of lands, &c., if he would guarantee the emigration of any number of settlers.

REMARKS.—So much hypocrisy, so barefaced an attempt at wholesale murder, has not even been contemplated by any other paper in the United States, however servile, mean, debased or licentious. *Locate the Mormons in Oregon, only think of it.* After the Society has lost in Missouri, some one or two millions of dollars, besides many valuable lives;—after they have builded a temple in Ohio at a cost of sixty or seventy thousand dollars, and after they have commenced a beautiful city at an expense of at least two or three millions of dollars in Illinois: when their numbers in all parts of the world amount to probably between one and two hundred thousand persons, without the least possible chance under the depreciated state of the currency, and the general stagnation of business to dispose of any property, but never mind, go to Oregon!—Take your journey, men, women, and children, on horses, mules and asses, for wagons will not pass over the Rocky Mountains this many years to come, and a passage round Cape Horn, of twenty thousand miles, would be too long a trip and too expensive; therefore go on horseback and on mule back, and those who are fortunate enough to escape famine and flood, will have an excellent chance to fight among the thirty or forty tribes of Indians;—and should any get to Oregon, there are from ten to twenty thousand hordes of all nations, Americans, English, Russian, French, Spanish, New Hollanders, Oshaitans, Chinese, &c., who are every thing but refined society, and they will settle the matter of Mormonism, forever, and we, the Editors of the Quincy Whig and all others that believe as we do, will live on the plunder you leave behind as have our cotemporaries in Missouri. Sense, feeling, humanity and kindred consanguinity as members of a great and growing nation would shudder at the thought

of even *supposing* that men women and children, on account of the religion of Jesus Christ should be asked to exile themselves, from their happy country, rights and privileges. Yea strange, wicked, wild and outrageous, would have been considered a proposition for one or two hundred thousand people to abandon ALL for a wilderness five thousand miles off full of savages. It seems to me that nothing but the *heart of a beast*, would ever have conceived such a mode of extermination, ruin and death. But this much is certain, as said the Apostle of old; "for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height or depth, nor any other creature, shall be able to separate us from the love of God, which is in Jesus Christ our Lord"—nor willingly from our homes, unless it comes with a *thus saith the Lord*, though we may meet with Pharaohs, Nebuchadnezzars, Neros, Boggles and a host of others equally destitute of compassion or mercy. —[Times & Seasons, Oct. 15, 1842.

JOSEPH SMITH, Editor.

Going to Oregon or going to California we look upon as much the same thing. California probably has the finest climate but Oregon is the most prosperous country and the easiest of access. I hope this may settle the question who is carrying out Joseph's measures, and who are apostates. Let not the Apostates any longer steal the livery of the Prophet to serve the Devil in.

But did not Joseph contrive the California scheme a little before his death? No, nor at any other time. He contrived, a scheme for twenty five men without families to take a mission among the Indians and take measures for establishing a stake among them at which they could have the Gospel preached and be taught in the arts of civilization. Quite another thing from taking out thousands of women and children to perish by famine, flood and Indian war. What he did devise would have been accomplished before now but for apostate usurpation, and shall be soon in spite of it.

HO! FOR VOREE.

M. Searls, a messenger from the new Mormon Prophet, JAMES J. STRANG, at Voree, Wisconsin, arrived in this city on Friday last, and on Sunday both branches of the Mormons here, the Rigdonites and Twelveites, disbanded, and all but three individuals acknowledged the power and glory of the new Prophet. The messenger brings the news that Emma Smith, wife of Joseph, and her son, Joseph the Second, acknowledge Strang as the Lord's anointed. One of the Smiths came from Voree, a few days since to Nauvoo, and proclaimed Strang the head of the Church in the Temple, at that place, without molestation. The Saints are flocking to Voree in great numbers; it is to be the gathering place of all this strange people, except the awfully corrupt Twelve and their adherents, now on their way to California, over the Rocky Mountains, or to some other country.

James J. Strang is a lawyer of considerable eminence in the west. We believe he is the person who came out of Missouri with the Mormons at the time of their

disturbances, planned the Temple at Nauvoo, and wrote the bulletins of Joe, the Prophet. He will, doubtless, establish the Mormon dominion again at Voree, and, by his intelligence and spirit of enterprise, regenerate this people, casting off the corrupt Twelve and all their followers.

We presume that William Smith, who has been lecturing here, will join with the new Prophet, and Voree will become a second Nauvoo, in all except the wickedness of that place. They declare themselves determined to behave with more respect for the laws of the country; indeed it would seem that those who left the corrupt Twelve and spiritual wife business, as well as the practising of other enormities did it out of principle. However, we must await and see what this new move will amount to. If the Mormons in establishing Voree fully discard all their offensive acts which have heretofore caused them to be cast out and killed, they can get along but if Strang be not wise and pure, and use judgment in his new position, he will find himself in a terrible fix, before long. Let him be wise and not take revelations from bad angels, and he may succeed.—[Cib. Dai. Commercial.

THE HERALD,

VOREE, MARCH, 1846.

THE PROSPECT.

Watchman, what of the night? Almost ended. Day has already dawned. The little handful who have toiled against usurpation false brethren and false doctrines unheeded and alone for more than a year is now ten thousand, possibly twenty. The truth goes as on the wings of the wind and the spirit like burning prairies. None can stop it. Our latest news from Nauvoo is very cheering. A majority of the Twelve had then left, taking with them from 1,500 to 3,000 persons and it was very doubtful whether any more go. Thousands were acknowledging the true order. Out of Nauvoo it was estimated that a majority had already received it, and in Nauvoo nearly half that remained. Each day adds its hundreds. From the country the prospect is still more cheering. In many large districts there is not one brother who rejects the Prophet of God.

We have delayed this paper some days waiting for the return of Elders from Nauvoo with later news but they have not yet arrived. Rumor says that a majority of the city reject the usurpations of the Twelve and that they cannot even control the company that started out with them. Finally we find it stated in the Quincy Whig on the authority of mere rumor that they have concluded to abandon going themselves. It is proper to remark that the Twelves have not been unanimous in their extraordinary measures and some of them acknowledge the true order of the church and the Presidency.

EXCOMMUNICATIONS.

The apostates having no arguments where with to oppose the truth have been trying to put down the work of God by pretending to excommunicate those who acknowledged it. Rather hard fare, to cut a man off from the church because he believes in the word of God. Don't be uneasy brethren; they can't cut you off.

To cut a member off from the church it is necessary. 1st, That he be accused of some act forbidden, or of neglecting some thing commanded by the law of God.— 2d, that he brought or required to appear before some quorum or council having jurisdiction of both the person and the offence. 3d, that he have a trial. 4th, that his defence be heard. 5th, that on such trial he be condemned. 6th, that sentence of excommunication be passed upon him.

If any one of these facts be lacking the individual concerned is not cut off from the church nor his standing therein in any way affected. The vote of excommunication in such case would be utterly void, and the church have nothing to do but to disregard it. It is not even necessary to appeal from it, for the judgment being a mere nullity there is nothing to appeal from.

A member, can no more be excommunicated for acknowledging James J. Strang as President of the church than he could two years ago for acknowledging Joseph Smith, for in each case he obeys the requirements of Gods law.

Members of the church cannot be cut off for any cause whatever by merely getting up accusations against them, in their absence and voting to excommunicate them. If they cannot be found to be notified of the proceedings against them, it would at the least be necessary to make public proclamation for them before proceedings are had and if appearing they are refused the opportunity of speaking and introducing evidence in their own favor it vitiates the proceedings.

Consequently the proceedings had in the Temple a few weeks since when votes were called to cut off several members of the church are of no force whatever. They merely show what spirit actuates the apostates concerned therein. The same remark is true of many of the pretended excommunications for more than a year past. The mob spirit has prevailed in the church as well as out of it, and has produced its usual fruits. Men have been denied their privileges and their place in the church by hurrah, excitement and prejudice without the forms of law, just as members of the church were denied the privileges of the citizens, by the hurrah excitement and prejudice of the anti-Mormons without the forms of the law.

The mob spirit begets the mob spirit.— They reward evil unto themselves; and that which they do to their brethren as brethren, their fellow citizens do to them as citizens.

BAPTISM FOR THE DEAD.

Brethren what do you believe about baptism for the dead? Do you believe the word of God by the mouth of Joseph? or will you follow the unreasoned conclusion of Brigham? Joseph has given us the order by revelation, and according to that order men come forward and are baptized for their deceased friends male and female, and women for their deceased friends male and female.

But this order does not prop up Brigham's spiritual wife system. So at the April Conference 1845 he discoursed thus:

"I have said that a man cannot be baptised for a woman, nor a woman for a man, and it be valid. I have not used any arguments as yet; I want now to use an argument upon this subject, it is a very short one; and I will do it by asking this congregation, if God would call a person to commence a thing that he would not have power and ability to carry it out? Would he do it? (No.) Well then, what has been our course on former occasions? Why, here goes our beloved sisters, and they are baptised in the river or in fount for their uncles, for their fathers, for their grand-fathers and great grandfathers.

Well, now I will take you and confirm you for your uncles, for your fathers, for your grand-fathers and for your great grand-fathers, and let you go; after a while here comes our beloved sisters, saying, I want to be ordained for my uncle, and for my father, and for my grand father, and great grand father; I want my father ordained to the high priesthood, and my grandfather, I want to be patriarch, and you may ordain me a prophet for my uncle! What would you think about all that, sisters, come now you have been baptised and confirmed for your father, wont you be ordained for him? You could cast on a stocking and finish it. You could take wool and card and spin it and make it into cloth, and then make it into garments. A person that commences a work and has not ability and power to finish it, only leaves the unfinished remains as a monument of folly. We will not commence a work we cannot finish: but let us hearken to the voice of the spirit and give heed to his teachings and we will make ourselves perfect in all things."—[T. & S July 1, 1845, p 955.

Let every one take Brigham's assertion against the revealed order for what it is worth, we have to do only with the argument. The premises are false. When a man is baptised and confirmed the work is finished. The ordination is a new work. The conclusions are ridiculous. A man who begins a work he cannot finish, does not leave the unfinished remains a monument of his folly, but of his wisdom, provided some other person can finish it. Take Brigham's own illustration. Does a woman show her folly

or her wisdom in spinning wool which she cannot weave into cloth? Does she show her folly or her wisdom in weaving cloth, though she must send it to the clothier to dress and perhaps to the tailor to make up? Pretty business if no one is to work wool unless she can card, spin, weave, color dress, cut and made into garments. Don't get too wise Br. Brigham. The rest of us want to know something.

The Supremacy of the Constitution and laws should be paramount to every other consideration.—[Times and Seasons, Jan 1, 1842.

TAKING THE GOSPEL FROM THE GENTILES.

Why is all this cry about taking the gospel from the Gentiles? God sent the Gospel to them and who but He has the right to take it from them? It certainly seems wrong to see the Gospel preacher return before God calls him and refuse to offer salvation to them whom God has not cast off and whose sins are not full. But the people of the U. S. have rejected the Gospel. Have they? How is that? We tho't some thousands had accepted it and others were daily receiving it. But they killed the prophet of God who was sent to this nation and thus rejected the Gospel. Pray where did you learn that a few persons, killing the prophet was equivalent to the whole nation rejecting the Gospel? Now don't quote me the Twelve, for such a notion for they have given their opinion the other way, and they rank too high in the Church to be found on both sides of the same question. As soon as P. P. Pratt, returned to Nauvoo, after the martyrdom of Joseph, he with Richards, Taylor, and Mr. W. W. Phillips, sent out an epistle to the Saints abroad, in which, they say 'Let the elders who remain abroad continue to preach the Gospel in its purity and fullness,' T. and S. 587. Just one month after when the Twelve had assembled at Nauvoo and agreed to assume the dictation of the Church, they made an order for a full organization of regular bands of travelling Elders throughout the country, and add 'the Gospel in its fullness and purity, must now roll forth through every neighborhood of this wide spread country, and to all the world; and the Kingdoms of this world will become the Kingdom of our Lord and his Christ.' T. & S. p. 619. This has not been accomplished or hardly begun, even the organization has not been carried out in one fourth the States and for months past there has been a continual cry for the Elders to come in. At the April conference 1845, less than eight months after the order was given to preach in every neighborhood and before 100 Elders had gone out to these, 18,000,000 of people, Hiram C. Kimball came out with a command that no one should go to preaching, but required them

to stay in Nauvoo as much as possible, and if they could not stay, there, to stay in Hancock county ready to work and fight for the Priesthood." T. & S. 971. Five months later they are blessed with a new commandment, not to go out and preach, but leave Nauvoo and Hancock county, and the whole country and go to a place where no body lines to hide their families while destroying this nation from which they, not God take the Gospel. The Gospel was not taken from the Jews in such hot haste, when they killed the Prince of Life. And he was murdered by the constituted authorities, in accordance with the wish of the people at large. Whereas, Joseph was murdered by a mob in defiance of the constituted authorities, and if the Twelve, spoke true the public expression of leading men throughout the nation was in condemnation of the deed. Shall we deny those men the Gospel.

THE CORNER STONES.

The Twelve do not take rank in the church next to the first Presidency and if it were possible that the presidency should be superseded still the Twelve would not be at the head. When the Presidencies and Quorums of the church are all together they are not the second in order. Let us see how Joseph understood these matters. In the laying of the corner stones of the Temple at Nauvoo, the first presidency laid the first corner stone and Joseph Smith and Sidney Rigdon pronounced benedictions. The President of the Highpriest's quorum his two counsellors and the pres. of the stake of Nauvoo laid the second and the president of the Quorum pronounced the benediction. The Twelve being in Europe the High council as their representatives laid the third corner stone and Elias Higbee pronounced the benediction. The Bishops laid the fourth and Bishop Whitney pronounced the benediction. See Times & Seasons Apr. 15th 1841, page 376-7. Immediately above we read that the order of the laying of the corner stones was expressive of the order of the Kingdom—that the minutie were subject matters of revelation, and all the scenery, acts of obedience and understood by the saints."—(do. p. 388. top of 2d column.)

What sort of shepherd is Brigham Young? The kind that shears the flock in the winter and runs away with the fleece, taking a few of the fatest for mutton on the journey.

CARRYING OUT JOSEPH'S MEASURES.

Much has been said about carrying out Joseph's measures, by persons who really believe that the Twelve alone are engaged in so laudable a work. This is a very grave error. There are no persons in the Church or out of it, who have done so much to defeat his measures as they have.

They have changed the whole order of the Church as established by Revelation. They have assumed to abolish the 1st Presidency.

They have degraded the High Council.

They have refused to preach the Gospel to the nations.

They have usurped the supremacy of the Church.

They have spoiled the poor, brought persecution, desolation and destruction on the flock, and like hireling shepherds run a

way from the evils; their own wickedness and infatuation produced, leaving the flock to perish.

They have forbidden the preaching of the Gospel to those who are waiting to hear it.

They have perverted the law of the Lord and taught false doctrines.

They have rejected the Prophet of God and cut off the refuge of the oppressed.

They have despised the liberty of the Gospel and established a most despotic tyranny in its stead.

And having committed so many abominable crimes that their own country is too hot for them, they are trying to drag the innocent and unoffending into exile with them, to be the future subjects of their oppression.

But when there was no arm to save God's arm has wrought salvation. He has raised up faithful servants to lead to truth, holiness and safety, as many as would hearken. They that turn many to righteousness, shall shine as the stars forever.

CONTRAST.

JOSEPH'S MEASURES. TWELVE'S MEASURES.

Build up the Church in the order revealed in such manner as with a President at the head who is prophet, seer and revelator. we shall devise with Twelve men at the head and no prophet, seer or revelator.

The High Council is the highest council in the Church and its decisions final. (D & C, Sec 3, p 35.) The Twelve are the highest council in the Church and their action final.—(Epistle Aug. 15th, 1844.)

God will consecrate Nauvoo that it shall be made holy and if ye hearken unto God and to his servants whom he has appointed to lead you ye shall not be moved out of your place. [D & C, p 400, 2nd Ed.] Ye have been an obedient people and have hearkened to counsel well. [Speeches of Young & Kimball] therefore you shall be moved from this accursed spot where you suffer from mobs persecution and desolating sickness. [Circular of last October Conference.]

Joseph designed to continue to build up Nauvoo and to establish other stakes in different parts of the U. States.

Joseph taught obedience to the Laws of the Land. D & C, Sec. 110, [101 of 1st Ed.] Sec. 13, p 6, 7, 21, 22, Sec. 85, [86 of 2nd Ed.] p 2.

Joseph taught that legal marriages were valid before God. D & C, Sec. 109, [100 of the 1st Ed.] p 14.

The Twelve forbid to build up Nauvoo or any other stake in the U. States. The Twelve teach that because the laws have not been so executed as to give us exact justice, we are not bound by them at all. The Twelve teach that Gentile marriages are void.

THE ENDOWMENT.

The Twelve had for some time previous to their departure been engaged in giving what they were pleased to call the endowment. It is a curious question how they got the endowment to give. In the Revelation given January 19, 1841, occur these words:

"If ye labor with all your mights, I will consecrate that spot, that it shall be made

holy; and if my people will—hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place.—But if they will not hearken unto my voice, nor unto the voice of those men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words, which I give unto them.

And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath indignation, and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord. D & C, p 400, 2d Ed.

Now if the people of God have done these things they are not to be removed out of their place, and if they have not done them they are not to be blessed, but instead of blessings they by their own works, being cursings, wrath, indignation, and judgments upon THEIR OWN HEADS by their abominations which they practice before THE LORD. From 1500 to 3,000 of them including most of those who have been engaged in giving the endowment have been moved. Pray have they obeyed so far as to get all the blessings and at the same time the severest of the cursings. By the way, when P. P. Pratt was in New York he published that it was not yet received, but when they began to give it they said Joseph gave it to them before his death. There is no doubt that Joseph gave them preliminary instructions and much preparation for the endowment but—Softly, softly brother; don't you know a great many good brethren have got the endowment and that they are perfectly satisfied with it. Oh very well; when they begin to exercise the new power with which they are endowed we shall all see it.

"He who has worn a crown,
When less than kings, is less than other men—
A fallen star extinguished, leaving blank
Its place in Heaven.

While the ferry boat at Nauvoo was crossing the Mississippi with a company of the apostates just starting to the wilderness, the Temple was discovered to be on fire.—Brigham Young coolly remarked—"let it burn, the city is full of Devils. I wish they were all burnt out." So poisonous is blighted ambition and defeated usurpation. He knew that that Temple had been a rallying point of strength to him and dreaded its passing into their hands. He rejoiced in the ruin of what he could not rule.

CONFERENCE NOTICE

The Church of Jesus Christ of Latter day Saints will meet in Conference at Voree April 6th Special Conference near St Charles April, 12th at the Norwegian settlement April 17th.

TERMS:

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No. 4.

"TRUTH SHALL PREVAIL."

Peace.

It gives us great pleasure to present to our readers just views on the important subject of peace. Perhaps this can be done more affectively by showing the mean and base spirit which often cause wars, than by any other means. Many of the wars which have spread desolation over the earth, have had their origin in acts as mean as stealing a few baskets of pepper from poor savages. Mrs. Child says:

'A few years ago I met an elderly man in the Hartford stage, whose conversation led me to reflect on the baseness and iniquity often concealed behind the apparent glory of war.—The thumb of his right hand hung down, as if suspended by a piece of thread and some of the passengers inquired the cause, 'A Malaya woman cut the muscle with her sabre,' was the reply.

'A Malaya Woman!' they exclaimed. 'How came you fighting with a woman?'

'I did not know she was a woman: for they all dress alike there,' said he, 'I was on board the U. S. ship Potomac, when it was sent out to chastize the Malayas for murdering the crew of a Salem vessel. We attacked one of their forts, and killed some two hundred or more. Many of them were women; and I can tell you, the Malaya woman are as good fighters as the men.'

After answering several questions concerning the conflict, he was silent for a moment and then added, with a sigh:

'Ah, that was a bad business. I do not like to remember it; I wish I had never had any thing to do with it. I have been a seaman from my youth, and I know the Malayas well. They are a brave and honest people. Deal fairly with them, and they will treat you well, and may be trusted with untold gold. The Americans were to blame in that business. The truth is, Christian nations are generally to blame in the outset, in all their difficulty with less civilized people. A Salem ship went to Malacca to trade for pepper; they agreed to give the natives a stated compensation, when a certain number of measures full of pepper were delivered. Men, women and children were busy picking pepper and bringing it on board. The captain proposed that the sailors should go ashore and help them; and the natives consented with the most confiding good nature. The sailors were instructed to pick till evening, and then leave the baskets full of pepper among the bushes, with the understanding that they were to be brought on board by the natives in the morning.

They did so, without exciting any suspicion of treachery. But in the night the baskets were all conveyed on board, and the vessel sailed away, leaving the Malayas unpaid for their valuable cargo. This, of course, excited great indignation, and

they made loud complaints to the commander of the next American vessel that arrived on their coast. In answer to a demand for redress from the Government, they were assured that the case should be represented, and the wrong repaired. But Yankee cuteness, in cheating a few savages was not sufficiently uncommon to make a great stir, and the affair was soon forgotten. Some time after, another captain of a Salem ship played a similar trick, and carried off a still larger quantity of stolen pepper. The Malayas, exasperated beyond measure, resorted to Lynch law, and murdered an American crew that landed there about the same time. The U. S. ship Potomac was sent out to punish them for this outrage, and, as I told you, we killed some two hundred men and women. I think that our retaliation was not more like Christians, than theirs.'

'Will you please,' said I, 'to tell me what sort of revenge would be like Christians?'

He hesitated and said it was a hard question to answer.

'I never felt pleasantly about that affair,' continued he, 'I would not have killed her, if I had known she was a woman.'

I asked why he felt any more regret about killing a woman than a man.

'I hardly know why, myself,' answered he. 'I don't suppose I should, if it were a common thing for women to fight.'

But we are accustomed to think of them as not defending themselves; and there is some thing in the human heart that makes a man unwilling to fight in return. It seems mean and dastardly, and a man cannot work himself up to it.'

'Then if one nation would not fight another could not,' said I.

'What, if a nation, instead of an individual should make such an appeal to the manly feeling, which you say is inherent in the heart?'

'I believe other nations would be ashamed to attack her,' he replied. 'It would take away all the glory and excitement of war, and the hardest soldier would shrink from it, as from cold blooded murder.'

'Such a peace establishment would be at once cheap and beautiful,' rejoined I; and so we parted.

A LAKE OF BLOOD.—Dr. Dick estimates the number of those who have perished directly or indirectly by War at fourteen thousand millions. Elihu Burritt, the learned blacksmith has taken the estimate of Dr. Dick, and assuming the average quantity of blood in a common-sized person, states that the veins of those fourteen thousand millions would fill a circular lake of more than seventeen miles in circumference, and ten feet deep, in which all the navies of the world might float!

A SENSIBLE DOG.—The Boston 'Temperance Standard' tells the following good 'un.

'A gentleman residing at Brighton has a Newfoundland dog remarkable for its sagacity. The other day he attempted to catch a couple of mice, which evaded his efforts by creeping into the hay. After repeated disappointments, he was observed to run with great haste into the house, and presently return with the cat in his mouth. He laid her down by the hay, and holding her between his paws, kept her safe until the mice again made their appearance. Their fate was sealed; and the dog seemed greatly satisfied with the success of his scheme.' The Standard adds that the statement can be verified if any doubt it.

RAPID GROWTH OF TIMBER.—Eight years since, Mr. Brooking located on the naked prairie near Macomb. The succeeding year like a wise man, as he is, he planted locust seed, and is now in the midst of a delightful grove, that shelters from the piercing winds of winter and the burning rays of a summer's sun. The largest tree, a round, straight, handsome one, measures in circumference, *two feet eleven and three-fourths inches*—the most rapid growth we ever knew. What possible excuse can a man have for being without timber, or for living on the open, bleak prairie, when such facts as these are continually before him?—*Prairie Farmer.*

ANECDOTE OF FATHER MATTHEW.—This celebrated temperance advocate was once met by a very rich distiller, who asked him, imploringly, how he could so deliberately plot the ruin of so many good and unoffending people, who had their all invested in distilleries?

'To which he replied by relating the following anecdote: A very fat old duck went out early one morning in pursuit of worms, and after having been out all day she succeeded in filling her crop, and on her return home at night with her crop full of worms, she had the misfortune to meet a fox, who at once proposed to take her life to satisfy his hunger. The old duck appealed, implored, argued and remonstrated. She said to the fox—'You cannot be so wicked and hard-hearted as to take the life of a poor harmless duck merely to satisfy your hunger!' She exhorted him against the commission of so great a crime, and begged him not to stain his soul with innocent blood. When the fox could stand her cant no longer, he said: 'Out on you, madam, with all your fine feathers! You are a pretty thing, indeed, to lecture me about taking life to satisfy hunger! You destroy more lives in one day, to satisfy your hunger, than I do in a whole month!'

Study a Child's Capacities.

If some are naturally dull, and yet strive to do well, notice the effort, and do not censure the dullness. A teacher might as well scold a child for being near-sighted, as for being naturally dull. Some children have a great verbal memory, others are quite the reverse. Some minds develop early, others late. Some have great powers of acquiring, others of originating. Some may appear stupid, because their true spring of character has never been touched. The dunce of the school, may turn out in the end, the living, progressive, wonderworking genius of the age. In order to exert the best spiritual influence we must understand the spirit upon which we wish to exert that influence. For with the human mind we must work with nature, and not against it. Like the leaf of a nettle, if touched one way, it stings like a wasp; if the other, it is soft or than satin. If we would do justice to the human mind, we must find out its peculiar characteristics, and adapt ourselves to its individual wants. In conversation on this point with a friend who is now principal in one of our best grammar schools, and to whose instruction I look back with delight,—said he "your remarks," are true; let me tell you a little incident which bears upon the point:

Last summer, I had a girl who was exceedingly blind in all her studies. She was at the foot of the division, and seemed to care but little for her books. It so happened, that as a relaxation, I let them at times during school hours unite in singing. I noticed that this girl had a remarkable clear, sweet voice; and I said to her, "Jane, you have a good voice, and you may lead the singing." She brightened up; and from that time her mind appeared to be more active. Her lessons were attended to, and she soon gained a high rank. One day as I was going home, I overtook her with a school companion. "Well Jane," said I, "you are getting along very well, how happens it, you do so much better than at the beginning of the quarter?" "I do not know why it is," she replied. "I know what she told me the other day," said her companion.

"And what was that?" I asked.

"Why, she said *she was encouraged*."

Yes here we have it—*she was encouraged*. She felt she was not dull in everything. She had learned self-respect, and thus she was encouraged.

Some twelve or thirteen years ago, there was in Franklin school an exceedingly dull boy. One day the teacher wishing to look out a word, took up the lad's dictionary, and on opening it, found the blank leaves covered with drawings. He called the boy to him.

"Did you draw these?" said the teacher.

"Yes sir," said the boy, with a downcast look.

"I do not think it is well for boys to draw in their books," and I would rub these out if I were you; but they are well done, did you ever take lessons?"

"No sir," said the boy, his eyes sparkling.

"Well, I think you have a talent for this thing; I should like you to draw me some-

thing when you are at leisure, at home and bring it to me. In the mean time see how well you can recite your lessons."

The next morning he brought his picture, and when he had committed his lesson, the teacher permitted him to draw a map. The true spirit was touched. The boy felt he was understood. He began to love his teacher. He became animated and fond of his books. He took delight in gratifying his teacher by his faithfulness to his studies, while the teacher took every opportunity to encourage him in his natural desires. The boy became one of the first scholars, and gained the medal before he left the school. After this he became an engraver, laid up money enough to go to Europe, studied the works of old masters, sent home productions from his own pencil, which found a place in some of the best collections of paintings, and is now one of the most promising artists of his years in the country. After the boy gained the medal, he sent the teacher a beautiful picture as a token of respect; and while he was an engraver, the teacher received frequent tokens of continued regard; and I doubt not, this day, he feels that that teacher, by the judicious encouragement he gave to the natural turn of his mind, has had a great moral and spiritual effect on his character.

Beware of Colds.

A cotemporary thus discourses 'on the philosophy of taking cold,' and the best mode of preventing the complaint:

"A large portion of our consumption cases are either produced or aggravated by colds. The philosophy of taking cold is but little understood, and the cause of this frequent but unhappy complaint for the most part overlooked.

We cannot discuss the subject free or fully in a short essay like this. It is sufficient perhaps to say whatever gives a permanent check to the natural perspiration may produce that which we call a cold, or in the language of the books, a catarrh.

The permanent check may be accomplished in several different ways. It may be produced by a large quantity of cold drink taken suddenly, when we are debilitated by fatigue or excess of heat; by currents of cooler air falling upon the body, when in a very warm place and inactive; by similar currents falling upon a part of the body for some time in a warm room—as when we sit by a raised or broken window; by going out of heated rooms, perhaps fatigued, into the night air, especially, without sufficient covering; by the application of cold, though it should not be inordinate, after we have been exposed to a high temperature; and by cold itself, when continued for a long time, as in travelling too long in a stage coach during cold weather, sleeping too cold during the night, sitting with wet feet, &c.

To avoid taking cold then, we must avoid these and other causes which lead to it. But we may do something more than merely exert ourselves to prevent the exciting causes of cold; we may harden ourselves against its effects so that these exciting causes will not operate. To this end we should be accustomed from early infancy to much exposure in the open air at all

seasons. The practice of daily sponging the chest with cold water, fresh or salt, is also of great value, and should be adopted by all persons of delicate constitutions and at all seasons of the year. Sponging the whole body with cold water in the early part of the day, particularly at rising, when the practice is followed by warmth increased strength and a keen appetite, is still better as a means of hardening ourselves than local bathing. Cold, when so employed as to produce the *re-action* we have spoken of, is a powerful tonic to the whole system; and whatever in this way gives tone to the whole system goes so far towards preventing our taking cold, or suffering in fact from diseases of any kind.

EXERCISE.—Throughout all nature, want of motion indicates weakness, corruption, inanition, and death. Trenk, in his damp prison, leaped about like a lion, in his fetters of seventy pounds weight, in order to preserve his health; and an illustrious physician observes: 'I know not which is most necessary to the support of the human frame—food or motion. Were the exercises of the body attended to in a corresponding degree with that of the mind, men of great learning would be more healthy and vigorous—of more general talents—of ample practical knowledge—more happy in their domestic lives—more enterprising and more attached to their duties as men. In fine, it may with much propriety be said, that the highest refinement of the mind, without improvement of the body, can never present more than half a human being.'

DANGER OF MODERATE DRINKING.—Do not say, that I exaggerate your exposure to intemperance. Let no man say, when he thinks of the drunkard, broken in health and spoiled of intellect, "I can never so fall." He thought as little of falling in his early years. The promise of his youth was as bright as yours; and even after he began his downward course, he was as unsuspecting as the firmest around him, and would have repelled as indignant, the admonition to beware of intemperance. The danger of this vice lies in its almost imperceptible approach. Few who perish by it, know its first approach. Youth does not see or suspect drunkenness in the sparkling beverage which quickens all its susceptibilities of joy. The invalid does not see it in the cordial which his physician prescribes, and which gives new tone to his debilitated organs. The man of thought and genius detects no palsyng poison in the draught which seems a spring of inspiration, to intellect and imagination. The lover of social pleasure little dreams that the glass which animates conversation will ever be drunk in solitude, and will sink him too low for the intercourse in which he now delights. Intemperance comes with noiseless step, and binds its first cords with a touch too light to be felt. This truth of mournful experience should be treasured up by us all, and should influence the habits and arrangements, of domestic and social life in every class of the community.—*Dr. Channing.*

HOW TO LEARN THE VALUE OF A DOLLAR.

Reader says the Democratic Expositor, if you would learn the value of a dollar, go and labor two days in the burning sun, as a hod carrier. This is an excellent idea, and if many of our young gentlemen had to earn all their dollars in that way, how much less dissipation, folly, and crime would we witness every day. So of our fashionable young ladies. If they, like the poor widowed author of the song of the shirt, had to earn their dollars by making shirts at sixteen cents apiece, how much less foolish finery would we see about them, and how much more truthful notions would they have of the duties of life, and their obligations to the rest of the world.---*Seneca Falls.*

VACCINATION.---Dr. Fahnestock, of Bordentown, in an article on the Small Pox and Vaccination, comes to the following positions as the results of his observation and experience.---

1. That vaccination is the best protection from small pox: It modifies the disease and preserves life, although it does not in all cases exempt entirely from an attack of variolous disease.

2. That re-vaccination becomes necessary to test the protection of the system.

3. That after re-vaccination, an individual may have a reasonable certainty of exemption from an attack of varioloid.

That re-vaccination should be resorted to by all persons on whom it has not been repeated, whenever the small pox assumes an epidemic form: as the change constantly taking place in the human system, renders an individual liable to infection at one period who may have been exempt at another; and particularly as that liability is greatly increased by the existence of the variolous constitution of the atmosphere, which fans otherwise sporadic cases into epidemic prevalence.

"TAINT LIKE."---A certain lawyer had his portrait taken in his favorite attitude---standing with one hand in his pocket. His friends and clients all went to see it, and every body said, "O how like: it's the very picture of him." An old farmer only dissented. "Taint like, no 'taint," said he dryly, looking out of the corner of his eye. "Taint like!" exclaimed every body, "just show us wherein 'taint like." "Taint like, no, 'taint," responded the old farmer, "don't you see he has got his hand in his own pocket; 'twould be as like again if he had it in somebody else's pocket."

CALCULATION IN PRINTING.---Every column of a newspaper contains several thousand distinct pieces of metal, the displacing of any one of which would certainly cause a blunder or typographical error. With this curious fact before the reader, he must wonder at the general accuracy of newspapers, and be more disposed to excuse than magnify errors of the press.

A Belgian savan has discovered that electric light, directed on the human body, makes it so diaphanous as to enable the arteries, veins and nerves to be seen at work, and their action to be studied.

The "Camp of Israel."

This is the title and address, which has been adopted by the company of Mormons now on their way Westward.

A mail carrier arrived here on Monday last from the Camp, and reported the pioneer party, or head of the Column, as having crossed the tributaries of the Chariton river, over 150 miles distant. By this time they are probably on the Banks of the Missouri.

Thus far, every thing has gone favorable with the exception of the breaking down of a few overladen wagons. The party is in good health and spirits---no dissensions exist, and the 'Grand Caravan' moves on slowly but steadily and peacefully. Their progress has been materially retarded by the want of fodder for their live stock;---the grass not having fairly started, reduced them to the necessity of laboring for the farmers on the route, to supply the deficiency.

They travel in detached companies, from five to ten miles apart and in point of order, resemble a military expedition.

We visited the Camp before it broke up on the opposite side of the River, and, with other strangers, were highly interested in the romantic and exciting display of border enterprise.

It bore the appearance of a moveable town, the wagons and tents being arranged on either side of large streams, and public spaces left for the cattle, as we see in some of our River cities. Tattersals never turned out a lot of such broken down nags as are to be found attached to this expedition.

If they ever reach California, their dependence must be partly upon slow traveling and partly upon miracle---but chiefly upon the latter:

Our visit was made during the intensely cold weather of February, and notwithstanding the tents were blocked in by snow drifts and their occupants subject to the rigor of a hyperborean tempest, the scene presented a cheerful and animated aspect.

We ventured to express our surprise, that not withstanding the severity of the weather and their apparent lack of household conveniences that such a manifestation of hilarity should every where prevail. A Mormon philosopher satisfied us on this point by saying that 'their good spirits was their chief dependence and pretty much all they had to rely upon for comfort.'

He might have stolen this doctrine from Hamlet but at any rate deserves credit for the practice of it.

The bulk of mankind reverse this principle and trust to bodily comforts for the maintainance of cheerfulness.

Any person who may visit the "Camp of Israel," and is in possession of the common necessities of life, will leave it better satisfied with his condition in life.

If the Mormons do not suffer some before they reach California we are not gifted with the spirit of prophecy.

It is the intention of, at least some of the companies that leave this spring to halt in the valley of the Sweet water River

and put in a crop for the subsistence of themselves and others who may follow.---*Hancock Eagle.*

Voree and the Prophet.

Voree, the present place of gathering of the Mormons, is situated on White River, a branch of the Fox in Wisconsin Territory, thirteen miles north of the Illinois line, 25 miles west of Lake Michigan, and on the line of Racine and Walworth counties. It combines many advantages for the building of a town, and is peculiarly adapted to the present condition of that people, deprived as they are of most of their means. The country around for a great distance consists of large farms, generally well improved, very productive, and in the immediate vicinity of good cash markets, consequently furnishing employ for great numbers of agricultural laborers who have not means to open farms of their own. Men of all trades find a ready market for their wares, as they must in any country too new to be well supplied and prosperous enough to pay. White River, furnishes one of the best water powers for milling purposes found any where in the Territory. The improvement thereof and the building necessarily going on this season, will make it a most busy place, and give full employ to every one; and the facilities for business will hereafter give employ to a large population. The principal road through the Territory passes here, and there are four ports on Lake Michigan, each within a day's drive of the place. The flourishing village of Burlington, at which are mills and a large woolan factory, the property of those enterprising citizens E. Perkins & Son, is but one mile distant.

In point of beauty, the place can hardly be equalled. It is situated on the south end of Gardner's Prairie which consists of dry lime gravel soil, generally rolling, a mile and a half wide, and three miles long, crossed by three large streams and watered by many springs; rising from six to twenty feet above the river and entirely surrounded by hills of moderate ascent, which are covered with timber. It is needless to say, that such a place is healthy. If the Mormons shall there conduct themselves properly, certainly nothing is wanting to their prosperity and happiness.

The Prophet is thirty-three years old, rather below the middle size, slender constitution, of nervous temperament, enjoys but very indifferent health, of mild temper and retiring habits, and apparently honest and earnest in all he says. Physiologically the moral and intellectual faculties predominate most decidedly, in a large head; among the other organs, self esteem is rather large and the organs of the animal passions are quite deficient. Mr. Strang was bred to the

law, is entirely self-educated and a man of extensive and general reading. He is now engaged in connection with several leading citizens, in devising an enlarged and liberal system of com. schools for Wisconsin; is a warm advocate of temperance, and more or less connected with most of the benevolent enterprises of the age. In public speaking, his enunciation is tolerably distinct, very rapid and somewhat too loud. He is a close debater, generally mild in criticism, but in invective comes down like an avalanche.—Both his views and his plans are very comprehensive and look forward to future generations as much as to the present.

He deprecates both the military and the mob spirit; looks upon the organization of military bands in the church as uncalled for, and a most fruitful source of opposition and jealousy, and goes very near as far as the Quakers for non-resistance; looking to peaceful avocations as a better security against molestation, than any armed defence whatever.

It is not his design to gather all the church into one place, but to appoint new places of gathering from time to time, assembling a few thousand at a place so as to secure a full enjoyment of the peculiar rites and ceremonies of his church, and at the same time, avoiding those jealousies which the assembling of the whole church at one place naturally engenders.

He has no connection with those who have recently exercised authority in Nauvoo, but regards them as usurpers. On the death of Joseph Smith, Strang claimed to be his successor by virtue of an appointment from Smith, but was rejected by the principal men in the church with so much promptness that most of the church did not hear of him at all. Poor, sick and friendless, but not discouraged, he sat down quietly to bide his time and prepare for the future. From this time the public scarcely heard of him till the first of January, when he came out with the first number of the "Voree Herald." This placed him antagonist to those in authority in Nauvoo in almost every point, and claiming to exercise authority over them, he immediately followed it up by summoning the principal men among them before him to answer for usurpation. Several among them, including two of the Twelve, responded to the summons, acknowledged his authority and are now preaching Strang the Prophet with great success. His friends estimate that he has now a majority of the church on his side. Teams are crowding to the new place of gathering from every direction, and Voree looks more like an encampment than a town. The Prophet lives in a most unostentatious style,

in a room eight feet by twelve; furnished with a stove, table and two chairs. This with a small sleeping apartment, makes the accommodation for him, his amiable wife and two children. Well will it be for his people if they do not make him proud by flattery and adulation.—*Corres. of the Ottawa Constitutionalist.*

VOREE HERALD.

VOREE, APRIL, 1846.

Seventies.

According to the Law of this Church there are but seven quorums of seventies. (D. and C. Sec. 3, p. 43) During Brigham's usurpation the number has been run up to 33 or 34, and the Presidents of seventies from 7 to near 250. At the Conference at VOREE, April 6th, 7th and 8th, the First Presidency were requested to set the seventies in order by ascertaining and putting in proper place all who regularly belong to the seventies, and will take their place and filling all vacancies. At the Conference near St. Charles, April 12th and 13th, the question came up what was the effect of an ordination to any quorum of seventy above the seventh. It was held that the ordination was UTTERLY VOID, because it was to a priesthood which God had not authorized in the Church. All such persons, if found proper candidates for the priesthood, should be ordained Elders, Priests or Teachers. It is presumed that when it is ascertained what TRAVELING elders really do belong to the 7 quorums of 70, and all others are removed, there will be many vacancies which will be rapidly filled with elders who are willing to travel and preach to the nations.

This is the only course that can be pursued in the premises. By the Law of God there can be but seven seventies, and no one has a right to that priesthood except he travel and preach to the nations. In all these matters we desire to follow only the Law of God, fully trusting that when he sees the need of more than 7 seventies for the labor of the vineyard he will give us his word. Those who have been regularly ordained to the seventies and cannot continue to travel will be placed in the elder's quorum.

The Stake at Nauvoo.

I command you, all ye saints, to build a house unto me; and I grant unto you a sufficient time to build the house unto me, and during this time your baptism shall be acceptable unto me.

But, behold, at the end of this appointment, your baptism for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.—D. & C. p. 398, 2d Ed.

If ye labor with all your mights, I will consecrate that spot, that it shall be made holy; and if my people will harken unto my voice and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not harken unto my voice, nor unto the voice of these men whom I have appointed, they shall not be blessed because they have polluted mine holy grounds and mine holy ordinances, and charters, and my holy words, which I gave unto them.

And it shall come to pass, that if you build a house unto my name, and do not the things that I say, I will not perform the oath which I make unto you, neither perform the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works bring cursings,

wrath, indignation, and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me saith the Lord.—D. & C. p. 400.

The people have not hearkened unto the voice of the servants whom God has appointed to lead them, nor unto the voice of God; neither as received by the mouth of his servant, Joseph, nor by the mouth of his servant, James, which he requires them to receive as if from his own mouth. (D. & C., Sec. 46, p. 2.)

What are the consequences? 1st. Instead of blessings, ye, by your own works, bring cursings, wrath, indignation and judgments upon your own heads, by your follies, and by all your abominations, which you practice before the Lord. 2d. God will not perform the oath which he made, nor fulfil the promises you expect at his hands, and ye have not an endowment from him. 3d. Ye are moved out of your place. 4th. The candlestick is removed. Nauvoo has ceased to be a stake of Zion, and is rejected as a Church with its dead. Now remember it is not James that says this: it is the Most High God, by the mouth of his servant Joseph. The word was not given after the fact, but in 1841.

Hyde's Revelation.

Orson Hyde has brought forth a pretended revelation as a last effort to put down the truth and sustain his apostacy, and for the first time since the world began a pretended command of God to a whole people has come forth anonymously. But the mark of authorship was too plain to keep it secret. Hyde has not only acknowledged it in public but we have in our possession a copy, on the back of which he writes that it "is original and given through" him.

We learn by the Book of Doctrine and Covenants that no one shall be appointed to the gift of revelation except it be through Joseph; and this shall be a law unto us that we receive not the teachings of any not thus appointed, as revelations or commandments; and this God gave us that we might not be deceived, that we might know they were not of him, (see 14th p. 2).—Hyde was not appointed to this gift by Joseph, and he does not pretend to have been so appointed, and has declared before a congregation of thousands in Nauvoo that no one was, and never would be. These facts speak for themselves.

The revelation itself contains several commands the import of all which is that the Saints shall not investigate doctrine or principle, any more, but gather up all they have and remove westward without delay.

But the document asserts that President "Strang, was before of old ordained to gather the tares of the field and that the angels have chosen him to do it." "But his spirit and ambition shall soon fail him, and he shall be called to judgment." Now if Satan helps Hyde as he says he helps Strang, he makes most bungling work of it here. This gathering of tares does not take place till the wheat is harvested.—(D. & C. see 4 p. 2.) If Strang is soon to fail and go to judgment, he will stand a slim chance of gathering tares after all the wheat (Saints) is gathered in the garner. Hyde's

opinion to the contrary notwithstanding. If God has ordained and the angels chosen him to gather the tares he will be apt to remain till after wheat harvest to do his work. Be careful Brother Orson or he will bind you for the fire. A pretty bundle you would make by yourself.

But Hyde says (and pretends that God said it) "behold James J. Strang hath cursed my people by his own spirit, and not by mine." Now Strang has during his whole ministry pronounced but one curse, and that was expressly upon those who as ministers of the gospel, teach that fornication and adultery are ordinances of God's house. Copies of that curse were then circulated in Nauvoo and produced much excitement and it was in reference to that, that Hyde said James J. Strang hath not cursed my people by my spirit, but by his own. What does he mean? That the men who as ministers of the gospel teach such doctrines are the people of God and that God does not curse them? Yes, that is just what he means.

Having as an apostle of the Lord Jesus Christ taught such doctrines and used the authority of his priesthood to enforce and sanction it, he was a little startled at the maledictions of God on his own head, and attempts to turn the attention of the people from him by saying that Strang has cursed the people of God.

Well here is the curse. Let the thousands who have in the past 10 months witnessed its workings on its victims judge whether God or man spoke it. "As for those who, as gospel ministers, have assumed to teach such damning soul destroying doctrines (that deceit, fraud, lying, perjury, plundering unbelievers, fornication and adultery are required by the command of God in the upbuilding of his kingdom.) In the name of God and the Lord Jesus Christ; may their bones rot in the living tomb of their flesh; may their flesh generate from its own corruptions a loathsome life for others; may their blood swarm with aleprous life of motelike ghastly corruption, feeding on flowing life, generating chilling agues and burning fevers.—May peace and home be names forgotten to them, and the beauty they have betrayed to infamy; may it be to their eyes a crawling mass of putridity and battenning corruption; its delicate hues a sickly light that glares from universal corruption; its auburn tresses the posthumous growth of temples of crawling worms; its fragrant breath the blast of perdition. With desires insatiate may each gratification turn to burning bitterness and glowing shame.

And I prayed unto God saying, Oh God curse them not, and let me not raise my voice against my fellows. But he said curse, curse, CURSE. I will altogether curse them, until they return unto me, for they have perverted my law and deceived my servants; unto the destroyer shalt thou deliver them for their prayer is sin."

If Orson Hyde has been teaching the doctrines mentioned above he can tell why the curses herein mentioned have overtaken him and his fellows in iniquity. The matter rests with them and their God. If he has not taught the doctrine he need not be

troubled about the curse. Look out Orson; If we bind up tares we shall be apt to put you into the first bundle.

NOTE.—As the quotation above is by memory only it may not be literally correct, but it is so in the import.

Conference at Vorec.

NOTE.—The sheets containing the minutes of the Conference and the resolutions are mislaid; and as we are now almost ready to go to press, must delay their publication till the next number. The following is a synopsis of the proceedings:

On the sixth day of April, 1846, Conference assembled at Vorec.

Present—James J. Strang, first President; Aaron Smith, Counsellor; John E. Page, of the Twelve; sixteen Highpriests, and a large number of Elders, Priests, Teachers, &c.

James J. Strang was appointed President of the Conference—and Reuben Miller, Clerk.

Resolutions were unanimously passed, sustaining the President, his counsellor and all the authorities and quorums of the church, which remain in the order established by revelation, providing for setting the rest in order, and putting under admonition and suspense, EVERY PERSON holding any priesthood in this Church who is in rebellion against the Presidency and the order of Church government established by God.

A High Council was organized, for the trial of Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, John Taylor, Willard Richards and George A. Smith, all members of the quorum of the Twelve.

They were put on trial on charges of which the following is an abstract:

Conspiracy to overthrow the order of the Church.

1. By teaching by counsel and commandment that Jos. Smith, President, &c., of the Church was to have no successor.

2. Forbidding to examine and to hear teachings or arguments on that question.

3. By assuming that the Twelve as Apostles, have power to dictate all the affairs of the Church in all the world without a presidency to direct them.

4. By denouncing excommunication and the curses of God on all who disbelieved or examined their pretensions.

5. By driving with threats and violence from the church and the city of Nauvoo such as would not vote for their measures.

Usurpation.

1. Exercising authority which belongs exclusively to the First Presidency.

2. Exercising powers belonging exclusively to the High Council.

3. Taking to themselves the powers and duties of the lesser quorums.

4. Assuming jurisdiction over president James J. Strang and Coun. Aaron Smith, over whom they could have none.

5. Selling and offering to sell church property without authority, and converting the same to their individual use.

6. Commanding the church, in the

name of God to go into the wilderness.

7. Giving a pretended endowment without authority and altogether out of order.

Tyrannous Administration.

1. Disciplining and excommunicating members of the church who are charged with no crime, without any notice of their intended proceedings, and without witnesses or proof of any kind against them.

2. Unlawful collections of tithings.

3. Abolishing the liberty of speech and the press by command and violence.

4. Systematically plundering the church of their property for the use of themselves and their favorites.

Teaching False Doctrines.

1. } Too bad
2. } for print.

3. That the Bible, Book of Mormon and Book of Doctrines and Covenants are of no binding force in the church.

4. That lying, to build up the Church of God, is justifiable, and that secret wickedness will not be brought into judgment; and carrying out those principles in constant practice.

Blasphemy.

1. Cursing the prophet of God appointed to be their leader, and all who acknowledge him.

2. Teaching that weapons of war and violence are the preparation of the Gospel of Peace, the first principles of the Gospel and the gift of the Holy Ghost.

Separate charge against Orson Hyde.

Falsely pretending to a revelation from God.

The testimony taken was very voluminous, and fully sustained all the charges against Young, Kimball and Hyde; and the principal part of them against all the persons on trial.

After a full hearing, and the remarks of six members of the Council, President Strang pronounced the unanimous judgment of the Council that Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, John Taylor, Willard Richards, and George A. Smith, be excommunicated from the Church of Jesus Christ of Latter Day Saints, and be delivered over to the buffetings of Satan in the flesh.

The proceedings of the High Council in the premises were submitted to the Conference and UNANIMOUSLY APPROVED.

Wm. Marks was appointed and ordained Bishop of the Church.

Reuben Miller, President of the Stake at Vorec.

Jehiel Savage, James Marvin Adams, and Moses Smith, Apostles.

Many inferior appointments were made, most of them premature; and after a laborious session of three days the Conference adjourned.

DEATH BED ADVICE OF WALTER SCOTT.

When Walter Scott was dying, he called his son-in-law, Mr. Lockhard, to him and said, 'I have but a few minutes to speak to you. My dear, be thou a good man—be virtuous—be religious—be a good man.—Nothing else will give you comfort when you lie here.' The death bed is the revelation of the heart.

The Mormon Prophet.

We are situated this moment in a very peculiar situation—a situation that the thoughts of ought, perhaps, to make us feel—feel—well; wonderfully solemn, at least. But, perhaps, we don't realize that we are in the presence of "the prophet, high priest, and seer of the most high God." We don't feel queer, a *particle*—we are as calm and cool as a cucumber. Indeed, we are much disposed to quiz our most august visitor, notwithstanding he gravely and with the nonchalance that is certainly beyond our ingenuity to unravel, undertakes to make us believe that he is the prophet of the most high.

JAMES J. STRANG, the Mormon prophet, sits beside us. He is a plain spoken man, about five feet nine or ten in height, a very high and uncommonly prominent forehead, light and very fine hair, freckled and somewhat florid complexion, and light hazel eyes, which are rather small and by no means indicative of his great intelligence. He has a great flow of language, and seems never to be at a loss for words to express himself. He is slow, and walks rather sluggishly, dresses very plain, and what would generally be called shabbily. Take him all in all, we must say if we had seen him in a crowd we should not have taken him for a prophet, or even anything above a common man. There is nothing about him to excite attention, and we certainly did not see anything extraordinary in his personal appearance and address. All men know, we suppose, the respect and awe that naturally fills the human breast in the presence of great or distinguished personages—men known to fame and history. We have felt great embarrassment in the presence of superiors, and have no doubt that were we in the presence of Clay, Polk, Webster, Calhoun, Sir Robert Peel or Louis Phillip, instead of James J. Strang, we should feel far from laughing them in the face. But we do feel just that way now, and it is, we think, a very expressive feeling of our opinion of this new Mormon prophet.—*Ottawa Constitutional.*

Ah! Don't feel queer a particle? Disposed to quiz a man for being a prophet? Where did you learn manners? "With a nonchalance beyond your ingenuity." Possibly your ingenuity does not reach to integrity. Few ever attribute to others a higher moral standard than their own. Practice honest sincerity, brother, till you feel at home in the practice. "Undertakes to make you believe—" Well, indeed. His occupation must be almost gone. We hope he will bring his words down to your comprehension. We will suggest to him to establish an infant Theological Seminary. "The Mormon Prophet sits beside us." *It was very kind in him.* "He is slow, and walks rather sluggishly." Very likely. Just what we should expect of one who has an "uncommon prominent forehead—very fine hair—a florid complexion, and a great flow of language"—especially one who had effected a great moral revolution in the most growing church of the age, in the short period of 4 months, and become the acknowledged head, the master spirit of fifty thousand people. "Dresses very plain, and what would generally be called shabbily." Well, then, he is no Prophet, surely. Why did he not think in season and get a splendid fit up of sheep skins, and goat skins, camel's hair and a leathern girdle, before you detected the imposture of a plain coat and no ruffles? "Nothing about him to excite attention." Of course not; as you have already proved him a mere quack in his business, you cannot ex-

pect a flame of fire issuing from his mouth. He will doubtless let his beard grow long and shave his head bald so that you may "take him for a Prophet." You "have felt great embarrassment in the presence of superiors." Of course, if *any* where—and you expect to be awed a *little* in the presence of great men like Clay, Polk, Webster, Calhoun, Sir Robert Peel or Louis Phillip, but was not the least confused with the Prophet by your side. Of course not. God hath chosen the *weak* things of this world to confound the WISE. Come, Mr. Constitutionalist, wont you help the Prophet. Let us have Clay and Webster confused. Have not you full qualifications? This "laughing in the face," however, you must manage with some care. Perhaps you are not aware that the Duke of Wellington's "eyes are small and by no means indicative of his great intelligence"; or, that "he dresses very plain and what would generally be called shabbily." If he should call on you when he comes this way, you should be careful & not waste your *awe* upon the well-made coat and ruffled shirt of his vallet, and laugh the Duke in the face. And before you go out to meet the Duke will you tell us what you mean by "a very expressive feeling of our opinion"? This seems to be the *unknown tongue*, and we don't get the interpretation. Neither Murray nor Tooke, Blair or Jameson, give us any light on the subject. How does a *very expressive opinion* feel?

Correspondence.

CINCINNATI, March 23d, 1842.

DEAR BROTHER:

I rejoice to hear that we have a Prophet, and embrace this as a suitable opportunity of addressing you a few lines informing you of the state of the Church of Jesus Christ of Latter Day Saints in this place. Heretofore there has been two parties in this place, one being for Rigdon and the other for the old organization. But on the reception of the first number of the Voree Herald the parties became united, and I think there is neither a man nor a woman in the place for Rigdon. The branch meets together in union. and there are but one or two persons that I know of who are in favor of the California expedition.

We have about eight elders in this place including one High Priest. And I will take the liberty of asking you if it would not be advisable to hold a conference at a period not long hence. We are very much at a loss to know what course to pursue at this time, and should any of the elders with whom you are acquainted be passing we would take it as a great favor if they would call upon us, as I assure you they would meet with a favorable reception.

I would make further enquiry of you relative to the town of Voree, whether it is laid out yet, and if it is your will, do me a kindness by giving me a description of the lots, their size, and present value &c., as the members here feel desirous of obtaining an inheritance before it falls into speculator's hands; and we are desirous of knowing the

number of Latter Day Saints in the vicinity, and whether the emigration has begun there yet.

Yours respectfully,

JAS. W. PUGH.

Several hundred lots are for sale in the best part of the town. They are very large varying from one fourth of an acre to an acre; they all sell at one price, \$50, per lot. Parts of lots in proportion; so that a quarter lot four rods by ten very prettily located, can be had for \$12, 50. They are not for sale on speculation, but only for actual improvement, and conditions are inserted in all the titles that no grog shops shall ever be opened on the lots. Eds.

NAUVOO, Feb. 1st, 1846.

MR. JAMES J. STRANG:

Sir: I have read your paper of January "the Voree Herald." As far as the *theory* of your claims, as set forth in your paper and epistles is concerned, it is, most unquestionably correct; and the only question remaining with me is, whether or not your claims are true in your case. My prayer is that the God of Israel may deign to stoop, to unworthy me, and bear tidings to me in your case; as once he did in the case of President Smith and the book of Mormon. When I gain that blessing, I shall as fearlessly advocate your cause as I did President Smith's.

That such an appointment is necessary, has been settled with me for more than three months past, consequently I have taken little or no interest in the councils of the church. In the absence of the first presidency, I have looked on the church as being like a clock without weights, or a watch without a mainspring, all stops till they are restored, seeing the commandments already given, has provided that "the Twelve are to act under the direction of the first presidency," the question with me is, how can they act in this office *legally* without, or in the absence of the first Presidency, which presidency being necessary through "necessity," "agreeable to the institutions of heaven."

These reflections, together with an innumerable train of like nature, connected with them, which I have not space on a single sheet to state, have thrown my mind into a state that is almost indescribable.— Suffice it to say, that my bosom has heaved with pain and anxiety day and night, my mind more or less has been enveloped in a gloom to which I was an entire stranger while President Smith lived, and yet my mind has been as clear, and as acute on the subject, nature, and principles of the faith as ever it was since I embraced it.— Finding no successor of President Smith appointed by him according to the revelations already given, and knowing the *illegality*, of the subaltern authorities, moving forward to effect the work that God designed in the setting up of this church, I have been thrown into a dilemma of mind, from which I wish to be, in the due time of the Lord, extricated.

For surely if President Smith did not "appoint" a Prophet, Revalator, Trans,

lator and Seer," in his stead, the whole work has come to a dead stand, and adjourned proceedings *sini die* (in a legal point of light.)

The last day of May next will be ten years since I first left my family, and my little all, to preach the everlasting gospel. From that time until about one year since, I have been incessantly employed in the vineyard, and have baptized more than one thousand souls. I began my work in extreme poverty and have suffered every privation imaginable. My family have gone through untold sufferings in my absence, and I am yet as poor and destitute as when I first entered into the ministry. I have served this people in all diligence for ten years past, thinking most implicitly, that whenever I should return to any of the stakes of Zion to settle, my labors would be appreciated by the church and its authorities, & I be sustained in my capacity equal with my brethren of the same calling.

I arrived in this place one year ago the 21st day of December, poor and destitute of this world's goods, at least to that degree necessary to occupy my place in the quorum to which I belong.

I find my jet black hair faded, to a silver gray, my lungs, once like a Lion's are now hoarse and faltering, my bodily system, once like iron and steel for strength, is now more like a child's; soft and miserably infirm. I have a wife and three children; my wife is now sick and confined to her bed.

Infirm, I am reduced to the capacity of a mere menial servant; and to the most severe hardships to keep body and soul together.

That saying of "bleating like sheep by day, and devouring like wolves by night," God knows does not apply to me however much it may to others; I leave others to speak for themselves, one thing I do know, which is this, my brethren of the same quorum appear to enjoy a reasonable plenty to sustain them in their capacity. I do not say they have too much, but I do say, that I do not enjoy enough. I have always acted upon the principles of open, plain, frank and punctual reciprocity, expecting for my services, that others would under a sense of duty, serve me in return, with a sufficiency at least, to sustain me in the faithful and punctual discharge of the duties of my capacity. I have never studied any intriguing craft to gain means, for a livelihood, and I now think it too late in the day to begin. If I cannot be sustained in this way, I must most assuredly fail in accumulating a substance. If ever my present bands of restraint are cut asunder, and I get out from under the influence and power of a partial despotism, I am fully resolved, to let loose my small artillery in an open war of words against false principles, not private character, for I am fully aware, that the exposure of private character, never tends to a reformation; but correct principles form correct characters.

I believe in the policy of the freedom of speech, and the press; with the full assurance, that truth "diamond truth" will prevail. If I am ever led to receive you, or any other man as Pres. Smith's successor, I shall most assuredly, improve the first opportunity of declaring my principles, rel-

ative to usages of the church; of one member towards another, and the reciprocal duties of the officers to members and the members to the officers.

JOHN E. PAGE.

One of the Twelve of the Church of Jesus Christ of Latter Day Saints.

NAUVOO, March 11, 1846.

BROTHER STRANG:

I have perused with becoming interest your several letters sent to my mother and sister Emma; also some of your papers with your remarks on the order of the church, which clearly evinces the true spirit of old Mormonism as far as I can discern the faith and doctrine that I have been advocating for years, and for which, of late my family (mother Smith not excepted) have been disfranchised from the church (as they call it) BY THE TWELVE, and much abused by their infatuated followers. Time would fail me to mention all of the accumulated wrongs they have inflicted upon a poor and helpless family, whose members have mostly fallen by the hand of a ruthless mob and the treachery of false hearted brethren. A few yet remain to suffer by the falsehoods heaped upon them, and the confiscation of their goods; their rights of church property taken from them, until the bleeding heart of an aged mother wrung with anxiety & disgust sinks with anguish, and faints at the thoughts of a recital of the awful tale. Hear it, O ye Latter Day Saints: your Mother in Israel, who oft-times has nursed you at her side, and with her motherly care and teaching comforted your hearts, must now be driven from your midst, penniless—robbed of her inheritance in the city of Joseph by the cruelty of your rulers.

On yesterday we were told by a committee of two, a Mr. Babbitt and a Mr. Haywood, that unless we would acknowledge the Twelve as the heads of the church, Mother Smith could have no inheritance in Nauvoo. This, they said, was the counsel of the church whom they represent.

We are branded also with the epithet of apostates by these men, to drive us from the church and trample us under their feet; they assuming the entire control of the church, regardless of religion, of rights and the laws of God: regardless, also, of all our labors in the church for years gone by.

I shall, if the Lord will, visit your place before long, and would be glad to attend your conference had I the means of doing so. You may be assured that we are thankful for every kind word.

My mother and family in general join with me in sending their love to you and all the saints scattered abroad.

We shall all leave this place (Nauvoo) for some more heavenly land—the Lord knows where, for I believe he will gather the pure in heart and save them from further ruin.

I have not time to write more. I would be glad to hear from you as soon as convenient. Adieu—may the God of love and peace direct all your footsteps and bring us at last unto his heavenly kingdom.

WM. SMITH,

one of the Twelve and Patriarch.

MOVEMENT OF THE MORMONS.—The Mormon Expedition is now encamped about 10 miles from Keosauqua, Iowa; about fifty miles from Nauvoo. From their encampment empty wagons are daily returning to Nauvoo and some persons have returned on foot. The notorious Orrin P. Rockwell and Jack Redding have returned. On their way being asked why they came back, they said they were after some scalps.

The Mormons have now been encamped at Keosauqua several days. Their men hire themselves out to the farmers in the neighborhood, and seem disposed to remain for some time. There is some mystery in this movement, and much curiosity to know what it means. We suspect that the secret lies here: when the Twelve arrived at Keosauqua they learned that Bill Smith had returned and was figuring largely at Nauvoo. They also learned that the Strangites had gained considerable strength after they left. They therefore determined to halt and send back empty wagons for more provisions and also send back their bullies, Rockwell and Redding to frighten certain obnoxious persons out of Nauvoo.—*Plattville American.*

FRUIT.—A farmer who is famous for good fruit, says he raises his trees in the following manner. He takes a cutting from the best tree he can find, fits the end of a cutting into a large potato, and sets it in the earth, leaving but one or two inches of the cutting above the ground. The cutting soon sends out roots and grows rapidly, making a fine tree, which needs no ingrafting.

Ordination.

Who should ordain the successor of Joseph Smith? Not Joseph, for as but one can hold the office at the same time, and as every man has his priesthood from the moment of ordination, so if Joseph ordained him, that very moment he would lose his own station. But it is not true that any man loses Priesthood in this Church by doing his duty. Consequently it is not the President's duty to ordain his successor; it is not the duty of his counselors in the Presidency, nor of the Twelve, for they are all below him, and the less cannot bless the greater. How then? "He that is ordained of God shall come in at the gate, (appointment by revelation) and be ordained as he has told us before." (D. & C., Sec. 14, p. 2.) How did God tell us before? "God ministered unto him by an holy angel whose countenance was as lightning, and whose garments were pure white, above all whiteness, and gave unto him commandments which inspired him and gave him power from on high." [D. C. sec. 2, p. 2.]

If you contend against this rule, don't talk about carrying out Joseph's measures.

The Keys.

Why does not Brigham Young continually confound the Keys of the Kingdom with the Keys of Mysteries and Revelations? The Keys of Mysteries and Revelations belong to one only, and are for the earth, not heaven. (D. & C., Sec. 5, p. 10—Sec. 14, p. 1 and 2—Sec. 51, p. 2—Sec. 84, (85 in the 2d ed.) p. 2) The Keys of the Kingdom are for time and eternity, and belong to Christ, to Peter, to Joseph, to all who are heirs of God, for their inheritance is a kingdom.

The Mission.

We scatter o'er earth, to the north, with its snows;
We pass to the south, where the orange tree grows;
To the east, with its hills, and its dark waving pines,
And to the far prairie with its blossoms and vines.

We are chosen to toil, yet we go forth with song,

And our pathway of life seems both weary and long—

But a message of gladness we hear the oppressed,
For the way-worn and weary we've tidings of rest.

'Tis a glorious work, and we joyously go,
A halo of peace o'er the wretched to throw—
To solace the poor and the burdened with years,
And from the desponding to banish all fears.

And we go with a hope that a home shall be won,

In a clime pure and changeless, where sorrow is done;

Where songs of rejoicing shall tunefully swell,
The bliss of the gathering in heaven to tell.

M. M. M.

FLINT, Michigan.

New Paper at Nauvoo.

We have just got our eyes on the first and second nos. of the '*Hancock Eagle*,' a new paper just started at Nauvoo. It professes to be entirely disconnected with the Mormon Church. The profession is doubtless just, but in a very different sense than that intended by the editor. It is most decidedly *Brighamite*. Its defence of the Mormons, against the spirit of persecution and its advocacy of the supremacy of the law, is eminently just, but its pretended faith in the moral purity of the company just started into the wilderness we look upon as a mere cant and sheer hypocrisy. We might attribute this to the unsuspecting credulity of a stranger if there were not false statements in the paper where a stranger cannot be deceived; this for instance; "the *Tuelec*," (the soul of the institution) have gone; and with them the *acting spirit of Mormonism*.—Those who remain behind appear like stray sheep and are to all intents and purposes a *one-idea party*, inasmuch as their united energies all tend to one point—the road to California."

We have heard that two conferences had been held in Nauvoo about that time. Will the *Hancock Eagle* tell us which was the most numerously attended, that which was for going to California, *alias* to the western parts of Iowa, or that which opposed to going? Which are the most numerous in Nauvoo and the county at large the Brighamites or the primitive Mormons? Is it not true that even the quorum of the Twelve are now divided and a part of them engaged in preaching Strang the prophet and Voree the place of gathering? Moreover was not a letter from Brigham Young read in that *grand conference* at the Temple, telling the Saints not to follow him but scatter among the Gentiles? We have certainly heard that Brigham and his most prominent associates found it necessary to start before the rest of the Saints, and for that purpose obtained nearly every thing that had been provided for the journey by their poor brethren on the promise of replacing it in due season. And it is very confidently asserted that he did send them a letter at the conference telling them that he *could do nothing for them*, and they must hire to the Gentiles till they could fit themselves out.—We would like to know too whether the *one-idea* of the Mormons, has not been kept up by

threats and violence towards those who dissented till they were too strong to be driven.

Moreover we do not credit all that talk about peace and satisfaction in the camp, because *we Primitive Mormons* have some among us who *came from there and they don't tell that story*.—Does the Hancock Eagle estimate that less than 300 wagons have left the *grand caravan*.

The Temples.

At the April Conference of the Church of Jesus Christ of Latter Day Saints, resolutions were passed unanimously protesting against the sale of the Temples at Nauvoo and Kirtland, and expressing the opinion that the men who profess to be trustees in trust at Nauvoo are not legally in office and have no right to convey title to any property of the Church. We caution all against purchasing church property of them.

The question is frequently asked why did not Mr. Strang come forward with his claims before? The question is asked in ignorance of the facts. Mr. Strang has claimed his place as successor of Joseph Smith from his death, till the present time, and has devoted himself untiringly to the bringing forward of that claim. It is others who have kept the church in ignorance on the subject.

How can Brigham or any other man have the effrontery to say that Joseph was not to have a successor unless he fell? "And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations UNTIL HE BE TAKEN if he abide in me. (D. and C., Sec. 14, p. 1) For I have given unto him the keys of mysteries and revelations until I shall appoint unto them another in his stead. (D & C., Sec. 51, p. 2.)

TO the Saints in Hancock County. BELOVED BRETHREN:

As many inquiries have been made of me by letter and otherwise, what you ought to do in your present perils, especially in regard to disposing of your lands there, and gathering to Voree, I have thought proper to address this public epistle to you all. Where you have doubtful and uncertain titles to your lands it is advisable that to avoid litigation and violence you sell them at what they will fetch; and that you prefer to sell on the same terms to the *adverse claimant*, rather than any other person, because that will leave peace behind you, as well as bring it with you. Where your titles are good, continually offer the lands for sale at prices decidedly moderate, until you get a bargain; but don't give away your lands. If you cannot sell at all, rent your lands on the best terms you can; so that they are taken care of, and you have means to come to Voree. If you have not the means of coming to Voree, but can move part way, take the Mississippi route and seek employ in the mineral country; or the Illinois route and seek employ on the Illinois and Michigan Canal, and among the farmers, till you can gather with your brethren.

But if you cannot, in any honest way, get the means of leaving Hancock County, go to work there, like industrious peaceable citizens. Come as soon as you are able; but, until then, neither fight nor run. If men put torches to your houses, don't hurt them. If they threaten to kill you, don't run from them. Non resistance is a stronger defence than all the artillery on earth.

If your enemies smite you on one cheek, turn to them the other.

In selling lands you may consider good cattle, and horses, fit for immediate service, as good as cash at six months. All kinds of property is good at its value at Voree, except guns and watches. We are too poor to purchase watches and too peaceable to need guns, and neither will buy land of unbelievers. Nearly all kinds of personal property which you may have on hand will bear transportation to this place.

JAMES J. STRANG.

Voree, April 1846.

Prospectus for the Voree Herald.

The Presidency of the Church of Jesus Christ of Latter Day Saints knowing the scattered and divided condition of the Church, and realizing the anxiety of all the saints to learn of our condition and prospects, have determined on the publication of a periodical at Voree, the present seat of the Presidency.

The Voree Herald will be devoted to the inculcation of the true doctrines of the Gospel, the revealed order of the Church, and a sound healthy system of morals. It will also contain a summary of the acts and proceedings of the Church, and information of the progress of evangelical truth, from time to time.

The present is a new and important era in the history of this Church; God has, in his own mysterious manner, preserved her through her trials. She is just emerging from a night of darkness. A brighter day is dawning than she has yet had. Not only the renovation of the Church, but the sending out of elders to all the four quarters of the earth, and the building up of a new stake give importance to the times, and an additional interest to the proceedings of the saints.

Considering the divisions which have grown up among the brethren, and the great errors which have been imbibed merely by neglect of investigation, we hope the brethren will take warning and all subscribe for the *only publication of the Church* on the whole continent. A church of 100,000 members surely can support one paper.

The Herald is at present issued once a month, but as soon as we can fit up an office, we shall issue it twice a month. It will be furnished to subscribers at one dollar a year, payable in all cases in advance. Three numbers have already been issued and we have on hand a few copies which will be furnished to the subscribers whose names first come in. Money may be forwarded by mail according to the Post office regulations, and always postage paid, otherwise the letters may not be taken from the office.

Address JAMES J. STRANG,
Voree, Wisconsin.

MARRIED,

In Ottawa, on the 19th inst., by Pres. Jas. J. Strang, Mr. CHAUNCEY BACON, of Galesburg, Mich., to Miss REBECCA JANE MILLURE, of Ottawa.

TERMS.

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VOREE HERALD.

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[No. 5.]

TRUTH SHALL PREVAIL.

Mormonism—a New Prophet.

We received yesterday a copy of the "*Voree Herald*"—a Mormon paper printed at Voree, Wisconsin Territory—which contains a letter from Joe Smith—addressed to James J. Strang—appointing the latter his successor at the head of the Church of "the Latter day Saints." This letter was received at Burlington by the regular course of mail, coming through the distributing office at Chicago, and bears the Nauvoo post mark of June 19, the day following its date. The following extract embodies the "cream" of this curious missive. Jo says in regard to Strang—speaking professedly by inspiration.

And now behold my servant *James J. Strang* hath come to thee from afar for truth when he knew it not and hath not rejected it but had faith in thee, the Shepherd and Stone of Israel, and to him shall the gathering of the people be: for he shall plant a stake of Zion in *Wisconsin*, and I will establish it and there shall my people have peace & rest, & shall not be moved, for it shall be established on the Prairie on White River in the lands of Racine and Walworth, and behold my servants *James and Aaron* shall plant it for I have given them wisdom, and Daniel shall stand in his lot on the hill beside the river looking down upon the prairie and shall instruct my people and shall plead with them face to face.

Behold my servant *James* shall lengthen the cords and strengthen the stakes of Zion and my servant *Aaron* shall be his counsellor for he hath wisdom in the gospel and understandeth the doctrines and erreth not therein.

And I will have a house built unto me there of stone, and there will I show myself to my people by many mighty works, and the name of the city shall be called *Voree*, which is being interpreted garden of peace, for there shall my people have peace and rest and wax fat and pleasant in the presence of their enemies.

But I will again stretch out my arm over the rivers of waters and on the banks thereof shall the house of my choice be. But now the city of *Voree* shall be a strong hold of safety to my people and they that are faithful and obey me I will there give them great prosperity and such as they have not had before and unto *Voree* shall be the gathering of my people, and there shall the oppressed flee for safety and none shall hurt or molest them.

So spake the Almighty God of heaven. Thy duty is made plain, and if thou lackest wisdom, ask of God, in whose hands I trust thee, and he shall give thee unsparingly, for if evil befall me, thou shalt lead the flock to pleasant pastures. God sustain thee.

JOSEPH SMITH.

JAMES J. STRANG.

The result of this development is that the

Mormons are leaving Nauvoo in crowds, on their way to Voree—and the probability is that two-thirds of the Mormon Church will remove to Wisconsin, [acknowledging Strang as their leader and Prophet] during the present year. The other third have started already, under the guidance of the "Mormion Twelve," for California. We were shown a letter from Mr. Strang a day or two since, dated at Voree. He is said to be a lawyer of very good talents—and is represented as an upright man. Speaking of the "City of Voree," he says it is a beautiful place, possessing an immense hydraulic power, sufficient to render it one of the first manufacturing places in the West. There is also an inexhaustible quarry of stone, within its precincts—suitable for building; it is within one day's ride of excellent markets—and possesses all requisite advantages for a flourishing and healthy "locale." Whatever may be the opinion in regard to this singular people, it is pretty plain that a formidable portion of them will unite under their new leader at Voree, which must shortly become the Nauvoo of Wisconsin—the other, at present, being rapidly deserted by the original Mormons.

[Cincinnati Daily Commercial.]

Mormonism in our day.

Camp of Israel—Twelveites—Rigdonites and Voree Mormons.—We stated yesterday that the emigrating Mormons had assumed the cognomen of the "Camp of Israel," which we are informed includes the awful corrupt "Twelve," the "Danites," the "Destroying Angels," and most of the "bogus-makers," "thieves," assassins, "police," and "vulgar herd," of that strange people. From the best information we can obtain, and we have taken some pains, they are as corrupt a set of "land pirates" as ever disgraced the earth, though they are much to be pitied on account of the suffering women and children, who are emigrating with them. The poverty and actual suffering of these poor creatures are enough to sicken the heart of all feeling persons, while it should satisfy all who have comfortable raiment, and a sufficiency of food, with their condition in life, and learn them "to be therewith content." The people of Illinois have determined that all the Mormons, of every clique shall leave the State. There are now three principal cliques of Mormons—1st. The "Twelveites," who are moving off somewhere to the west, with the most corrupt, abandoned, licentious, low and grovelling portion of the church, now called the "Camp of Israel." 2. The Rigdonites, who are locating their "Zion" near Chambersburgh, Pennsylvania. They acknowledge Sidney Rigdon, Esq. as the leader and prophet. They include in their number, it is said, many excellent men and estimable citizens, who left the Twelveites

in consequence of their "spiritual wife doctrine" and other abominations. 3d. The "*Voree Mormons*," who acknowledge James J. Strang, Esq., as their prophet and who consider the beautiful "City of Voree" as the "*El Dorado*" of their hopes. This portion of the church is evidently the most orderly and law-abiding, and includes most of the talent and virtue of that people. They are rapidly increasing in numbers, and most of the churches out of Nauvoo have declared for "Strang and Voree;" and "*Voree, Wisconsin*," is to be the "great gathering place" of the sincere and virtuous portion of the "Latter Day Saints." The "*Voree Herald*" is their reveille on the watch-tower of Zion to wake up the slumbering world. The Smith family have given in their adhesion to the new and talented prophet, Strang, and will go up to Wisconsin. They need fear no opposition, or molestation, so long as they "deal justly, love mercy, and walk humbly with their God," but, woe betide them if they do wickedly like their brethren, the Twelveites.

We would advise the prophet Strang, to put down promptly every appearance of evil, and every species of vice and immorality, and he will succeed in congregating a very pleasant community at Voree, which is evidently one of the best manufacturing points in the west, & a place of surpassing beauty. Others than Mormons will evidently locate there, and capitalists will make investments in its hydraulic privileges—the establishment of mills and manufactories. The Mormons have generally been opposed and despised in consequence of their vices, not on account of their religion. The people in general do not care for the peculiar faith of any church or community whatever, so long as they are moral and law-abiding; we presume, therefore, that Mr. Strang, and his people, will utterly discard that system of robbery, fraud and corruption, which has proved the ruin and dispersion of the Twelveites. Let them avoid politics, theft, bogus making, and oppression, and attend to their religion in a meek and lowly manner, and they may expect peace and prosperity. [Ohio Union.]

REMARKS.

We select the foregoing from among many like notices in the secular papers, not for the purpose of endorsing any of the statements contained therein, for we find many things both friendly and unfriendly to the different parties concerned, which the facts do not bear out. But in republishing a few such articles from the leading press, we show that however much the world may mistake in the details, they have finally learned which of the parties are law-abiding and which are not.

We have received much advice, through the press like the above, and though not needed, is decidedly good. In return we advise our brethren of the press that there is no good reason for their pertinaciously adhering to the ill bred practice of using nicknames. Plain "Mr. Smith" is in full as good taste in a respectable paper as "Jo."

1st To the SAINTS scattered abroad.—My former letter to brother Strang acknowledging the theory of his claims having been published in the Herald, I wish to add this testimony to all the faithful: that having visited and travelled with him, minutely investigated all the evidences produced in his favor as well as against him, I have been compelled to acknowledge him as a Prophet of God, placed at the head of this dispensation:

1st Because he alone claims the authority according to the Law of God.

2d Because his conduct is fitting to that high calling.

3d Because he teaches sound and Godly doctrines.

4th Because his teachings carry with them the witness of the Spirit.

5th Because he produces the proper works of a Seer.

6th Because the evidence that he receives revelations from God, is stronger than can be produced to the like fact in favor of any other man from the beginning of the world to this present moment.

Voree May, 1846.

JOHN E. PAGE

VOREE HERALD.

VOREE, MAY, 1846.

Rumor: That P. P. Pratt has been assassinated. — That Brigham Young has been shot, and his recovery is doubtful. It is ascertained that the mortality in the camp is without a parallel in this country. Many entire families are dead.

EATING THE FRUIT OF THEIR DOINGS. Six women living with B. Young died one day and were buried in one grave. They died martyrs to unbridled lust, and victims to woman's revenge for broken faith and blighted hopes. This is but the beginning of the end. Who would believe that after such admonitions talented men should yet long for the leaks and onions of Egypt. "Let him that thinketh he stands take heed lest he fall."

Refuge of Lies.

"A prophet is not without honor except in his own country."

Several friends have sent us copies of the MAYVILLE SENTINEL of 19th March 1846, containing a most outrageous libel on President Strang, which the Editor of that paper had not the manliness to send to his intended victim. It is generally held to be a matter of decency when Editors say harsh things of individuals to forward them a copy of the paper. But there are circumstances when that would be a little inconvenient. It is natural with the mean cowardly and seeking when they make a story all lie and no truth, or shadow of truth, to tell it any where but to the individual injured. Divested of all slang the Sentinel contains two charges against Strang. 1st. selling a farm in Ohio which he did not own. 2d leaving his coat, hat and some papers containing his name and residence in the woods in one of the Eastern counties of this State (N. Y.) and the leaves so stirred up as to carry the impression there had been a severe struggle and suspicion of murder."

To the first charge it is proper to say, and we say it ready and willing and wishing to abide a trial on it in any court having jurisdiction of libels, that it is a wilful, malicious lie, without any foundation or pretense of foundation; the mere invention of a heart filled with malice and steeping in its own corruptions. Mr Strang never sold or offered to sell, and never owned or pretended to own one inch of land in any State in the Union, except the state of New York, and we defy all the world to show a single title paper to any land in any state except that

grantee. He has done a small business in buying and selling lands since 1835. All the lands he has purchased have been paid for according to agreement, and every title he has given has been good, and whoever asserts the country is either deceived by some liar, or lies wilfully himself.

The 2d charge is altogether false; a mere lie not containing one truth. Mr. Strang has not been in any of the eastern counties of the state of N. Y. for twenty two years. — His hat, coat and papers containing his name and residence were not, nor were either of them "found in one of the eastern counties of N. Y. in the woods, fields or any other place, except where such things should be. — That people may know of what material tales are manufactured to scandalize the Mormons, we will relate a little incident and leave all to judge of the inventive or improving faculties Mr. John F. Phelps. In 1843 about two weeks before starting west, Mr. Strang visited his old friends Dr. L. R. Warren and Sand B. Chase Esq. in Rochester, N. Y. As he left town he stepped into a large church near the canal, where an Anti-Slavery convention was in session to wait a few minutes for a friend with whom he was to ride to Scottsville. While there his valise was stolen. The fact was reported to the Police Magistrate within thirty minutes and the usual measures taken to recover it and failed. Mr. Strang left in the Police Office an inventory of its contents, consisting of less than twenty dollars worth of clothing, a large quantity of papers principally copies of accounts, his own property law papers, title Deeds, &c. From there he returned directly home, arriving before the news of his loss, and commenced collecting debts in Chautauque county, and in doing so visited sixteen of the 24 towns of that county within one week and then moved his family to the west. Soon after arriving in Illinois he received a letter from Mr. Chumaseero, a lawyer in Rochester (forwarded from Clear Creek N. Y. by his friends there) stating that the papers described in his memorandum at the Police Office "were found in front of his office," of a morning a few days after Mr. Strang left. Just the place where a thief would be likely to leave them, because the clothing would not be worth pursuing by a stranger, and the papers though they might be of worth to the owner were good for nothing to the thief. Either the story of the coat, hat, papers, disturbed leaves & suspicion of murder was fixed up by John F. Phelps out of these facts or it is a lie of his invention. He may have it which way he pleases.

Mr. Phelps is quite to indefinite for a witness and it will trouble him to particularise. Pray Mr. P. who is the man to whom Strang turned out a farm in Ohio? To what county of Ohio did the unfortunate purchaser move in search of the "farm he had bought?" In which of the eastern counties were the "coat, hat and papers found, or the leaves stirred up so mysteriously? What is the date of each of these transactions? Unless Mr. Phelps can answer each of these questions he must stand self convicted in the minds of all reasonable men as a malignant libeller. — Tell the facts with names, places and dates so that we can get at the proofs.

You say that the suspicions that the

owner of the "coat, hat and papers," had been murdered "in one of the Eastern counties," where "the leaves" were "so stirred up as to convey the suspicion that there had been a severe struggle" "were very soon allayed on finding out who the individual (Mr. Strang.) was.

Now who is this individual? He is the same person who was appointed Post Master in Ellington in 1838 by Amos Kendall on the recommendation of ALL THE JUDGES OF CHAUTAUQUE COUNTY, THE EDITOR OF THE MAYVILLE SENTINEL and several other leading citizens, members of that political party of which the Sentinel is the organ; and held the office till he left the place in 1843 being near two years under an administration, the election of which he warmly opposed, & when very slight reasons were sufficient to remove one from office. He is the same person who for several years was both managing man of the party in that section of the country and the confidential correspondent of the leading politicians of that party throughout the State, and has in his hands at the present time hundreds of letters (bound into books for better preservation) from Edwin Croswell of the Argus, F. P. Blair of the Washington Globe, T. M. Burt of the Rough Hewer, B. Brockway of the Sentinel, A. C. Flogg, Erastus Corning, John A. Dix, Peter Cagger, H. H. Van Dyck, State Central Committee, Wm. Smith, T. A. Osborn, B. Brockway, F. H. Waite, Orvis Nichols co. Corres. Comt. E. T. Foote, 1st Judge Chau. Co. Sand B. Chase. Esq. Rochester, F. E. Bailett, C'l. Cat. Co. Wm. Colvill, Esq. Daniel Chandler, Trumbull Co. Ohio, C. C. Swift, Silver Creek, Orsell Cook now Surrogate Chau. Co. L. Morris Esq. J. H. Prentiss late M. C. Otsego Co. Geo. W. Little late Canal Commissioner, and W. W. Peacock, Esq. of that party; and from many others with whom he had no political associations, including such names as B. J. Seward late of the Chautauque Land Office, Gerrit Smith, the distinguished Philanthropist, E. F. Warren late of the assembly, Rev. W. Waith, Clinton S. Fay the enterprising deaf mute, Abner Hazeltine late M. C. and great numbers of others, leading citizens, engaged in all the moral enterprizes of the age. And these letters shows that Mr. Strang's friendship was not only sought after by LEADING CITIZENS OF ALL CLASSES AND PARTIES but that they ESTEEMED HIS OPINIONS OF VALUE AND REPOSED UNLIMITED CONFIDENCE IN HIM.

The Sentinel says "we doubt not he would chose to hail from any other part than Chautauque" and because Mr. Phelps says he is a very bad fellow, therefore he claims the honor of raising him to Chautauque Co. Very natural Mr. Phelps. We should expect you to claim the paternity of almost any thing bad. The fact that Mr. Strang is from Chautauque County is as well known in Voree as any other place, Mayville not excepted, and he is here living in the midst of people with whom he spent his boyhood there, and to whom he has been well known ever since.

Moreover the Sentinel has so worded his article as to convey the idea without asserting it that Mr. Strang absconded from Chautauque or an adjoining town in Cattaraugus. How is this matter Mr. Phelps? Since you manufactured the rest of the libel, why not

assert instead of insinuating a lie about this matter.

Mr. Strang disposed of the Randolph Herald about the first of June 1843, and from that time until the 18th of August when he started with his family for Illinois a NOTICE APPEARED WEEKLY in that paper ADVERTISING THE PUBLIC that he was going to the Western States and offering to act as land & collecting agent. In the intervening time he took a trip as far east as Cayuga co. N. Y. on the same business also advertised two or three weeks before starting. He returned home (Clear Creek) August 12th attended Church [Rev. Mr. Cards] the 13th and in the afternoon visited his brother in Randolph. The 14th he started on a trip through almost every town in the county for the purpose of closing up his business. He called on several of the lawyers in Jamestown that day, the 16th he transacted business at the clerk's office Mayville and at the office of the Mayville Sentinel and spoke freely of his intention of going to the west that week, and the Junior Editor of that paper was present and heard that conversation. Is not he and Mr. Phelps one and the same individual? The same day at Westfield he met Samuel A. Brown Esq. [for many years District Attorney of that County and who has before and since that time represented the County in the State Legislature] who volunteered him a very kind letter of introduction to his brother in Chicago which is yet in Mr. Strang's possession. On this trip he took letters of introduction from several of the most eminent Lawyers in the county, transacted business with several dozen men, all of whom understood that he was making preparations to leave the country with the view of looking for a permanent location in the west. On the 18th (Friday) he left his house in Clear Creek on the East line of the county and travelled its whole length on the most public roads passing the villages of Ellington, Sinclearville, Delanti, Westfield, Quincy, in the same carriage he had drove more than a year, with his wife and two children and travelling trunks aboard, making forty miles distance in the county, more than thirty miles of which distance he was personally known to almost every man, and yet Mr. Phelps has the hardihood to insinuate that he absconded; and it is proper to say in this connection that no legal process of any kind whatever had been served on Mr. Strang for months preceding his leaving Chautauque (except one justice summons on the return of which the plaintiff did not appear.) Consequently all Mr. Phelps has said about arrest, escape, and not seen, is mere falsehood.

But there is another fact still behind which we may as well speak of now, as ever. Mr. Strang became a member of a Baptist Church, twenty one years ago, and with their rigid moral discipline, no charge has been brought before them against his moral character from that time to this. He lost his standing among them for a few years, a long time since, on mere questions of doctrine; so much was he beloved in the church, that when the question came up, no one was found to make a complaint against him; he was left to report his own dereliction to the Church, and after the last step of discipline was past they waited very near a year before

casting him off. When a mere boy he was clerk of the Church in Forestville the largest in the county and was frequently appointed delegate to Councils, Associations, &c. as their published proceedings will abundantly show. At the time of leaving Chautauque county, he held his standing with the church at Randolph and several months after leaving that state the last time, they sent to him a letter *Commending him to the watchcare and FELLOWSHIP of ANY SISTER CHURCH of like faith and order.* We believe the standard of morals is as high in Baptist Churches as in any other, and think it will trouble M. Phelps to convince any community that they give letters of commendation to members who swindle their neighbours out of farms, escape from officers, and abscond from their country. We advise Mr. Phelps not to give so early a date to his yarns, lest he should hit where he least intends.

We do not introduce any of these facts as evidences of Mr. Strang's conduct or character since a member of our Church, But as Randolph is the only adjoining town in Cattaraugus County in which Strang ever lived and consequently the one in which Mr. Phelps says "he purchased a farm of a man there, and turned him out one that he pretended to own in the interior of Ohio," and for which he insinuates that he escaped, absconded &c. it appears a little singular that some months afterwards he should succeed in getting a letter from so respectable an association of people as the Baptist Church in Randolph, *commending him to the fellowship of any sister church.* Such transactions if they happen are not kept secret and if what Mr. Phelps asserts and insinuates is true, then churches and political parties; leaders in enterprizes and benevolence, have not only hugged to themselves a most graceless scamp but have all laid their hands together to impose him on us. Mr. Phelps can make no attack on the moral character of Mr. Strang for any public act preceding his settlement in the west but his attack will operate equally against many of the leading citizens of that country, and thanks to Mr. Strang's habits of business, he has the documents in his own hands and in a shape that they will not soon be lost.

Having made this public expose we simply add that the written evidence of what is herein asserted will be freely exhibited to any gentlemen who wish to examine it, reserving merely that letter marked *confidential* shall not be read at length. We challenge Mr. Phelps to make good any one of his assertions. We pronounce him a coward a poltroon, & a liar. We have no idea that he will attempt to prove a single charge he has made against Mr. Strang but expect to see him cover his retreat under a new set of accusations of some sort or other. We ask people to consider that one man can tell lies as fast as another can contradict them, and go for sticking him to his first position. Let him make that good or let him be condemned. No backing and filling, but stand to the rack fodder or no fodder. It may seem a very pretty thing to slander a Mormon, but lies are lies tell them upon who you will. And as our language towards Mr. Phelps has been rather complimentary we shall send him a copy of this paper and we shall also print 200 extra copies for circulation, in that coun-

ty, asking every man who receives one to peep into the Sentinel occasionally to see what proof Mr. Phelps will bring to make good his charges, and as we expect him to still pursue the sneaking mode of not sending the paper to those of whom he says hard things we will be obliged to the kind friends who furnished us with the paper before to send us his response.

Now Mr. Phelps for names, dates, places, and proof. No retreat to a new refuge of lies, but give us these if you can.

Rigdonites.—We think this party is approaching its end. A friend has sent us an extra from the Messenger giving a most unpromising account of the Conference at Pittsburg; and from what we can learn, the gathering to Green Castle, Rigdon's new Stake, amounts to nothing. The branches which acknowledged Rigdon, generally did so, not because he presented evidence of his appointment, or the works of a Seer, but because he was in fact higher in rank in the Church than were the Twelve. Adopting that rule, when they found the successor of the Prophet they could do no other way than acknowledge him. On Rigdon's account we are very sorry that he did not do the same, but he is now powerless for good or evil. We have sought diligently to save him but he has refused even to answer a letter.

The Camp which left Nauvoo for the west have been very unfortunate. Nearly all their provisions are spoiled, and clothing mildewed, so that it is falling to pieces. They are now dependant on roots, bark, and an insufficient supply of game, to save them from starvation. This and a few such men as Hosen Stout to be kept in chains will make their fate as hard as their worst enemies could wish. We pity them; and pity the man that don't.

We have favourable accounts from Northern Ohio, by letters from those tried brethren, Lester Brooks, Hazen Aldrich; and the giant intellect, and unwearied efforts of G. J. Adams, are accomplishing the work in the south part of that State.

Conference at the Norwegian Settlement.

At a special conference of the Church of Jesus Christ, held at the Norwegian Settlement near Ottawa, April 17 and 18.

Resolved that we have full faith and confidence in Joseph Smith, as a Prophet of the most High God, sent unto this generation for the opening of the dispensation of the fullness of time.

2d That we receive the revelations given by him, as contained in the book of doctrine and covenants as the word of God.

3d And whereas it clearly appears by those revelations, that another should be planted in his stead, when he was taken away, and since he was taken away, James J. Strang only hath presented a claim to the place according to that book, and hath presented the proper works of a seer, revelator, and translator.

Therefore, Resolved that we sustain and uphold him as the duly appointed successor of our beloved prophet, Joseph Smith.

4th That we will labor faithfully in the upbuilding of the Church and Kingdom of God, as he hath revealed it.

Conference near St. Charles April 12th and 13th. The following resolution was passed.

Resolved unanimously that this conference receive and uphold James J. Strang as President of the Church, Prophet, Seer, Revelator and Translator.

Several Elders were sent on missions and other business was transacted which we can not find room to publish.

Scandal.

Sometime since, a Brighamite apostate started the story, that Mr. Strang was the owner of a large tract of land at Voree, and that he was trying to get the Saints to follow him for the purpose of making a speculation, by selling land to them. A friend, tells us that a Chicago paper of recent date (we could not learn which) had the same story, with the addition that in our last number, the Pres. had forbidden the brethren purchasing lands of unbelievers. The impression is, that he wishes to monopolize the sales. We do not know where the error lies in this matter, but if the paper makes any such statement, it is inexcusable.

We have two favors to ask of the press:

1st.—That when they pretend to quote from us, they will tell what we say.

2d. When they speak hard words about us, that they will send us a paper.

Pres. Strang owns two acres and a half of open, unbroken prairie, in the outskirts of Voree, without a penny worth of improvement on it. This he obtained for a building lot sometime after Voree was appointed a place of gathering, and he has never been able to improve it; and besides this he does not own A FOOT OF LAND ON THE FACE OF THE BROAD EARTH. A few days since, a wealthy friend proposed to give Pres. Strang a lot centrally located, and if that is accepted, he proposes to dispose of the former, to assist in building a house on the latter. Pres. Strang neither possesses property nor appears to wish it. He devotes himself intirely to his ministry. Within twenty two months past, he has travelled more than four thousand miles, three thousand on foot, preached over three hundred sermons, written two reams of paper on church business. He has supported a wife and two children, and though he has received assistance wrth liberality from a few poor brethren he has never asked a man for one cent. Worn down by exposure and toil, with a constitution already shattered by former business, he has travelled with his feet bare and blistered, gone days without food, ate raw potatoes and raw corn, slept out in storms, waded and swam rivers in cold weather; receiving reproaches from people who were too religious to minister to his wants, he has not returned them. He has "fought the good fight", he has "kept the faith", he has not shuned to declare the whole counsel of God. He has stood up boldly against false doctrines, and false teachers, in the church, and out of it, he has met scandal with bitter contempt and burning scorn, but has never returned it.

Voree Mormons.

Mormons appear to have assumed a new aspect. It is said that the honest and respectable portion of the Mormon Church, have renounced and denounced the profligate "twelve" and their licentious votaries, together with all their abominations, and are rapidly congregating in and around the "City of Voree," Wisconsin, on the borders of Racine and Walworth counties, in the south-eastern portion of the territory. James J. Strang Esq, who is their prophet and leader, is a man of undoubted talents. His bulletins require all his followers to yield implicit obedience to the laws of the land, and to adhere strictly to the high principles of morality and virtue. If the "Nauvoo Mormons" had pursued this wise policy, they would never have been molested; it was their overt acts of wickedness, infinitely more than their peculiar religion, that incensed the people against them, and caused them to be driven without the pale of civilization. Voree is evidently the most felicitous location the Mormons have ever had, and it is to be hoped that they will not suffer the abandoned and wicked wretches who have heretofore disgraced them, to locate in that delightful place. [O. Union.

Extract from a Letter from Governor Ford to A. W. Babbitt.

I do not believe that there is any constitutional power in the Executive to drive out or exile any citizen. The exercise of such a power has always appeared to be a clear usurpation of illegal authority; and constitutes the officer who does the act, for the time being, a dictator, a king, and a tyrant.

I have never proposed to use the power of the State to vex or harrass the Mormons, only so far as was necessary to compel them [like other citizens ought] to obey the laws.

I look upon it as a fixed fact that the Mormons and Anti-Mormons cannot, or rather, will not by any possible means live together in peace; that government cannot exist in that county whilst the two parties remain, that nothing but wars, murders, robberies, arsons, and larcenies, above the civil law to prevent, or punish, is to be looked for while they do remain; that the State will have continually to be at the expense of making ineffectual efforts to prevent such a state of things, or suffer disgrace for inaction; whilst they do remain; and above all, the democratic doctrine, that the interest of majorities should be consulted in preference to the interests of minorities, all decide me to wish for the removal of the Mormons beyond the limits of the State.

You are all mistaken in supposing that there was any kind of contract between the State and the Mormons that the latter were to remove. The contract was between the Mormon and Anti-Mormon parties. Gen. Hardin, Judge Douglass, Major Warren, and Mr. Attorney Gen. McDougall, made no contract with the Mormons. It is true that they corresponded with the Mormons on the subject, and also with the Anti-Mormons. But they made no contract for themselves, for me, or for the State. They only acted as mediators between the two parties to bring them to an agreement, I have myself never been a party to such an agreement further than after it was made between the Mormon and Anti-Mormon parties though the intervention of the four gentlemen above named in Hancock, I so far ratified it as to act on it, or rather to do nothing against it; not because I believed the agreement had any legal or binding obligation, except in honor but because I believed the arrangement was a convenient and fortunate mode of ending the Hancock difficulties, without bloodshed or war.

Something near 10,000 I think, are bound in honor, to leave this spring. And although I tell you that they are not legally bound, and that there is no legal power in the State to compel them to go, yet, I apprehend with certainty, that the neighboring counties will undertake of their own authority to hold the Mormons to a specific performance of their agreement. and I do know that the Executive power will be utterly without force to withstand them. It is well enough to speak plain and not mince matters.

I have not been able to find out whether any where near ten thousand of the Mormons intend to leave or not, I see by the Anti-Mormon accounts that they do not expect it; and they are accordingly making their preparations to drive them out.

The Anties of Hancock, take the ground.

[for some of them,] that you shall all go, so that it appeared to me if the Anties of Hancock intended to be as good as their word, war was inevitable. Come it must any how. In this state of the case, it seemed to me that keeping the Militia there longer, would only delay the war about six weeks. It appeared to me that if war was obliged to come, why, the sooner the better.

Your Obt. Servant,
THOMAS FORD.

Correspondence.

"I had a good visit with sister Emma, mother Smith, and others. I had the best opportunity of trying the Twelveites, that one could wish for, as I had a note on Brigham for borrowed money, also the anointing of William Smith's stand and seats, which he had fixed in his mother's door-yard. I spoke my mind in full, to those who approved the act, in this wise: they that did the acts, were, or should be, looked upon as below the drate creation, and those who approved such acts were as brute beasts, and no better than those that did the acts. Also while I was there, mother Smith received a notice from the Trustees in trust, that she need not look for any support from the Church while she suffered William to stay about her house. I wrote to Br. Babbitt that my astonishment had been aroused to a greater height than it ever had before, that such an unreasonable hard hearted request could be asked at the hands of mother Smith, a woman of her age, an old lady placed under such circumstances, connected with the Church as she, and now be drove to the necessity (after wading through seas of trouble) to drive from her embrace, and shut the door against her only live son on earth, it was asking to much. I then plead in behalf of the Church, in behalf of mother Smith, in behalf of humanity, and for God's sake, to withdraw the inhuman request, and pay her yearly, a reasonable sum together with a comfortable house, and let the old lady's children eat, drink and sleep, under her roof if she wished. On this subject I closed many mouths, shewing that such acts, was positive evidence that they had lost natural affection, and no act was too mean, too bad, for their leaders to do, to gratify their beastly appetites. I am surprised that I am under the necessity of using such language as I do, to give you the foregoing information, but no other will do. I. F.

SINGULAR DISCOVERY.

In the southwestern part of Franklin county, Mississippi, there is a platform or floor composed of hewn stone, neatly polished, some three feet under ground. It is about one hundred and eight feet long and eighty feet wide. It extends due north and south, and its surface is perfectly level. The masonry is said to be equal, if not superior to any work of modern times. The land above it is cultivated, but thirty years ago it was covered with oak and pine trees, measuring from two to three feet in diameter.

It is evidently of very remote antiquity, as the Indians who reside in the neighborhood had no knowledge of its existence previous to its recent discovery. Nor is there any tradition among them from which we may form any idea of the object of the work or of the people who were its builders. There is also a canal and well connected with it, but they have never been explored. A subterranean mansion may be underneath. Farther explorations may throw some light upon its origin.

[Louisville Jour.

TERMS.

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VOREE HERALD.

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Vol. 1.]

VOREE, W. T. JUNE, 1846.

[No. 6.]

TRUTH SHALL PREVAIL.

City of Voree.

The following description of the city of Voree is an extract from a letter, received a day or two since in this city, from JAMES J. STRANG, Esq., the new Mormon Prophet, to their old "GENERAL-IN-CHIEF," dated.

VOREE, March 9th 1846.

"This is a most beautiful place, possessing an immense hydraulic power, sufficient to make it the first manufacturing place in the west, an inexhaustible quarry of stone, of which buildings can be erected cheaper, and; of course, better, than any other material—situated twenty-six miles west of Lake Michigan, within one day's drive of the harbors of Little Fort, South-Port, Racine and Milwaukee, having the advantage of the eastern market, by way of the lakes, and the Southern, by the Illinois and Michigan canal. The quality of the soil, of this township, was returned by the United States' Surveyors, as the best in the territory."

Voree is "on the prairie, on White River," on the borders of Racine and Walworth Counties, Wisconsin Territory. Mr. Strang is unquestionably a shrewd, intellectual man; and has, undoubtedly, made the best location that the Mormons has ever had, and in a most salubrious climate. The March number of the Voree Herald says, that Mr. Strang's adherents, or "Voree Mormons," already number TEN THOUSAND!! or upwards. All parties of the Mormons in this city have given in their adhesion to the new Prophet, Strang.

We find the article we wrote some weeks since in the Voree Herald, No. 3, received at this office yesterday. It has been extensively copied throughout the country, and it gave first news of the new prophet and new city of God to the world. We speak for an "inheritance" for the good we have done when the kingdom is fully established on earth!

[Cin. Paper.]

Voree.

We have received the fourth number of a small monthly publication, published at Voree, W. T., by the Mormon prophet JAMES J. STRANG. It seems that not until quite lately has this new prophet been acknowledged as a leader; but is now gathering quite a good number of this people, under his wings, at this new city, which it has been revealed to the prophet, is to be a dwelling place for the people.

Thus is Wisconsin hereafter to be the theatre of action for the Mormon Church which it seems is to be governed by peace principles, instead of the war spirit heretofore manifested.

[Better Covenant.]

Brother Ingham has fallen into a mistake in crediting his quotations from the Herald. The article which he quotes as the "Epistle of the Prophet," is merely an Extract from an other paper. By quoting

it as the epistle of the prophet he is placed in the awkward position of giving a personal description of himself through a Newspaper.

From the St. Louis Republican, May 16th 1846.

THE MORMONS — We learn from Nauvoo that Major Warren's proclamation of Tuesday, the 12th inst., to the citizens of Hancock county was, as we supposed, issued upon the proceedings of the meeting held on Saturday, the 9th, at Pontoosuc. That on the day following the Major received two letters, we presume anonymous, from Carthage, advising him and his command to leave the city of Nauvoo by the 15th—yesterday or—in the event of a non-compliance, it would be worse with him. In other words, if we understand the purport of the letter correctly, it was a plain intimation of a disposition to second the proceedings of the Pontoosuc meeting, enter the city on the 15th, and drive out and destroy all the property of the Mormons who remained. We understand that Major Warren was preparing to meet the emergency, and our knowledge of the man justifies the belief that he would not swerve from his position or purpose, for any slight opposition.

Strang, the successor of Joe Smith, as is claimed by his followers, and the high priest at Voree, Wisconsin, gives the following advice to his followers who are yet about Nauvoo and in that vicinity. This man Strang, from what we have been able to learn of his movements and purposes, has more means and ability than any man who has yet aspired to the supremacy of the Church. His previous experience and individual means give us reason to expect that he will also be eminently successful.

VOREE.—It appears from the last "Herald," that the new Mormon City, in Walworth county, W. T., is rapidly increasing in size and population. Teams are crowding into it from all directions, and it is said now to look more like an encampment than a town. City lots in Voree sell at the uniform price of \$50 per lot. Conditions are inserted in all the titles, that no grog-shops shall ever be opened on the lots. The Mormons have at least the merit of being thorough going to-totalers. [Mil. Sen. & Ga.

Among other "distinguished arrivals" in our city within the last day or two, is that of the new prophet of the Latter-Day Saints, or Mormons, Mr. STRANG, of Voree. We had the pleasure

of a visit from Mr. Strang yesterday, and found him a shrewd, active, well informed man. He tells us that Voree is "going ahead" rapidly, and daily receiving recruits from Nauvoo; but it is not yet the city of "ten thousand inhabitants" which the Eastern papers represent it. [Mil. Sentinel]

Opinions of the Smith Family.

Nauvoo, May 11th, 1846.

Dear Brother Hedlock,

I sit down a few moments to send a line to you, by the hand of Brother Fielding. I have been always on good terms with you, and I hope we ever shall be, but the time has come when all the faithful elders should speak out. I saw your wife the other day poor and broken hearted; she has now gone to Galena to get a living. The Twelve and the brethren here have done all they could to ruin her; and gone off and left her to look out for herself, such is the charity of these men. I tell you things are wrong; no mistake. The Twelve are not the appointed of God, to lead the church. James J. Strang has the appointment; and we have evidence of it. The whole Smith family excepting Hyrum's widow uphold Strang, and say this wilderness move is not of God. Do set the saints in order in England. My love to all the faithful. The family join in these sentiments.

WM SMITH.

Nauvoo, May 11th 1846:

My dear Son,

For so I must call you; as there is little time left me, I will be brief.—The church has passed through much affliction, and it pains my heart that it should suffer more. The Twelve (Brighamites) have abused my son William, and trampled upon my children; they have also treated me with contempt. The Lords hand is in this to save the church; now mark it; these men are not right, God has not sent them to lead this kingdom; I am satisfied that Joseph appointed J. J. Strang. It is verily so. Now Brother Reuben I exhort you for the love you bear for the truth to hear my voice, and warn the Saints concerning these things; and your reward shall be double in the heavenly world. This from your mother:

LUCY SMITH.

Mother in Israel.

This is to certify that We the undersigned members of the Smith family fully accord with the sentiments expressed above.

W. J. SALISBURY.
CATHARINE SALISBURY.
ARTHUR MILLIKIN.
LUCY MILLIKIN.

The saints are flocking to Voree in numbers; it is to be the gathering place of all this strange people, except the lawfully corrupt twelve and their adherents, now on their way to California; over the Rocky Mountains, or to some other country.—[O. Union-

VOREE HERALD.

VOREE, JUNE, 1846.

To Correspondents. We have many communications on our hands which we desire to publish, but have not been able to find room. In our next we hope to insert a notice of several conferences, especially those in Nauvoo and Knox Co. Ills.

Our beloved brother Wm. Smith one of the Twelve and the only surviving brother of the martyred Prophet, arrived in Voree with Bishop Wm. Marks a few days since. He is in good health and spirits; and is making arrangements to erect a house for his mother on a lot which a gentleman in the place has given him for that purpose. Br. William will be ordained to the office of Patriarch to the whole church under the hands of the first Presidency according to his inheritance and the blessing of his father.

Character of Nauvoo.

This is a ticklish subject to speak on, but so many errors prevail that we can not excuse ourselves if we do not try to correct them. We spent a short time there in the winter and spring of 1844 and found it the most industrious, peaceful and orderly city we ever visited. In a city of 15,000 inhabitants, there was doubtless more or less of crime, and there was occasionally seen a sprinkling of that dangerous population which infests every town on the Mississippi; but the place appeared to be neither a home or a refuge to them. When the troubles began there in June 1844, many of that class doubtless came and joined hands with both parties (as they do in every such fray,) not because they cared for either party, but because in times of violence there was opportunity for plunder.

The following winter the Charter of Nauvoo was taken away and the city, containing probably 15,000 inhabitants, left without a government. That under such circumstances it should become the refuge and rendezvous of the immense gang of plunders & blacklegs, who prowl up and down the Mississippi, was a mere matter of course. And so it was. And Brigham changing altogether to works of wickedness became the leader of that band, upon the same principle that the archangel fallen became prince of Devils.—First in good if altogether corrupted, becomes first in wickedness. That he and several of his principal associates are as corrupt men as can be found on earth, is beyond question, but they have had the shrewdness to conceal their conduct from the masses. These act as leaders in the western emigration and are surrounded by strong bands of the most desperate and dangerous men to be found in the western valley, a very large majority of

whom were never members of the Church armed to the teeth and always ready for a fray. With them have he also gone some hundreds of respectable citizens many of whom are now no better off than slaves and are kept from returning by a numerous armed guard. They do not recognize the authority of the United States. Brigham, Young and a few associates exercise the power of life and death.

Such are the fruits of ecclesiastical usurpation and Legislative imbecility. There is no excuse for the taking from Nauvoo its charter. If the charter was abused, let them so alter it as to prevent abuse. If need be, they could give the appointed, of all city officers to the Governor and Senate, and require that they be selected from distant parts of the State. But in refusing them a government they opened the floodgates of vice, and invited civil war. The public press in charging the corruptions of that place on the masses does most gross injustice.

In our last number we published part of Gov. Ford's letter on the exile of the Mormons from Illinois. It will be perceived that he confesses his inability "to see to the execution of the laws." We think he must be a little humiliated in making the confession. That a Gov. should acknowledge himself unable to protect the citizens of part of a State, or to enforce the laws in a particular county, shows either great imbecility or a very unsound public opinion. In this case we attribute it to the latter; but we think the Gov. would have shown his wisdom in marching an armed force into Hancock Co. sufficiently strong to put down all opposition, and arresting every violator of the law of what ever party, especially all who opposed the execution of the laws. If he could not get the force within the State he could obtain the aid of the U. S. force.

And we think the Legislature would have shown more wisdom if instead of abolishing law in Hancock Co. it had merely withdrawn favoritism, and passed laws suitable to the emergency, throwing the whole administration of both City and Co. if necessary into the hands of distinguished civilians from distant parts of the State. If people can not be found in the county to govern it by law, we think ill of trusting them to govern it without law. These things are ulcers upon our Republican institutions. When shall we see the end of them?

THE APOSTATE CAMP.—The avowed object of the camp in leaving the U. S. was to set up an independent government. The plan was to send round to California from England and N. Y. some ten thousand emigrants, and to lead out by land to the Missouri River twenty five thousand. These were to be established at the favorable points across the continent from Council Bluff to the Bay of St. Francisco, and to act in conjunction with the Indians in setting up an immense empire. Among other provisions for this enterprize the camp which left Nauvoo took with them seventeen cannon and an armament sufficient for five times as many men as went out. The difficulties of so great an undertaking, the want of intelligent leaders and the unexpected opposition they have

met from this quarter, has reduced their camp to about one tenth what they expected. The want of skill in their preparation has already reduced these to a state of Starvation. The presence of a very few U. S. troops on the Missouri has rendered it difficult for them to pass with their armament.—And finally, the prospect of California falling into the hands of the U. S. has broken up all their plans. They are yet in the western part of Iowa and the leaders have not only stopped there for the season but confess themselves at a loss which way to go. They are making an effort to pass their cannon secretly beyond the U. S. forts, but the suffering is so great, desertion so frequent and the prospect of accomplishing their ultimate object so unpromising that no change would surprise us. Orson Pratt has been trying to cut loose; but they would let him return only on leaving his family and property.

They have been generally unsuccessful in their negotiations with the Indians. The probability is that more tribes are hostile to them than friendly. If no opposition should interpose itself except from the Indians we do not believe the camp would ever cross the mountains, as it is we expect to hear of their beggars going through the country to get help for them to save them from starvation.

INDIAN HOSTILITIES.—A short time since an Arkansas paper chronicled the fact that some Brighamite elders were among the Cherokee Indians inciting them against the U. S. The latest accounts are that they show a hostile disposition. A brother who sits beside us was present in secret council in Nauvoo some time since, when the Chamankes were spoken of as allies; a delegation sent to visit them, and measures taken to secure their fidelity. All this may work the destruction both of instigators and instruments, but it will bring no good to any body.

J. B. Backenstos, sheriff of Hancock county Ills. has been appointed by the President a captain in the U. S. Army. A suitable reward for the zeal, energy, and courage exhibited by him in suppressing the mobs in that county last year.

PUSILLANIMOUS OUTRAGE.—Some of the Brighamites in Nauvoo recently went out in disguise a few miles from the city and whiped a Mormon (Strangite) nearly to death. Immediately the Brighamite paper in Nauvoo cries out against the Anti-Mormons for commencing hostilities; and their rowdies boast that the Anties know no difference between the parties: of course they charge the outrage on the Anties.

Returning Prodigals.

We are often asked, "what shall we do in the case of those who have for a long time stood aloof, from the church on account of personal difficulties that existed heretofore." Answer. If thy brother trespass against thee go and be reconciled between him and thee alone and not brawl his sins all over the world. We have nothing to do with an unforgiving people. Peter denied his Lord thrice and repented and Jesus forgave him.—He said to the woman "go thy way and sin no more" and to his disciples "if thy brother offend thee and repent thou shalt forgive him" seventy times seven. We have no confidence in those who shut others out of the Kingdom, and will not enter themselves. "Though your sins be as scarlet they shall be as white as snow." If the prodigal return, let the fatted calf be killed. God's word has gone forth to all people:—His promises are to all men. We will

not, we dare not close the doors of the house of God, against the penitent. We invite all men whether bound or free, black or white, to come to God in his way and be saved.

The gathering to Voree continues daily. Every thing goes on prosperous, and all who come in find plenty to do and are delighted with the location.

Brother William Smith is making preparation to remove his mother to Voree. As soon as he can erect a house it is thought some of the Brethern will go and fetch her up from Nauvoo without charge. Will not the brethern scattered abroad send in a mere trifle to pay the travelling expenses? If the branches which feel for her sufferings in her declining years would each send *one dollar*, the necessary sum would soon be raised.—Remittance for this purpose may be made by mail to Wm. Smith Voree—W. T. or Bishop Wm. Marks Shabbona's Grove Ills.

On the 6th day of April in the year 1846, the Church of Jesus Christ of Latter-day Saints, assembled in conference at Voree.

On motion of Elder William Marks it was unanimously Resolved that the Church receive, acknowledge, and uphold James J. Strang as President of this Church, Prophet, Seer, Revelator, and Translator, with our faith and prayers.

Unanimously resolved, that we sustain and uphold Aaron Smith as Counsellor to the first President, by our faith and prayers.

It was unanimously resolved:

1. That we sustain and uphold Elder John E. Page by our faith and prayers and confidence as one of the Twelve.

2. That we cordially and affectionately invite Elder William Smith and Willford Woodruff to take their places in the Church as members of the Quorum of the Twelve.

3. That Elder Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, John Taylor, Willard Richards, George A. Smith, and Lyman Wight be left to the ordinary course of discipline.

Whereas the organization of the Seventies has been involved in general confusion by appointing of more than thirty Seventies instead of seven, as the law of God requires, and of more than two hundred Presidents instead of seven, and finally by bringing into the seventies several hundred Elders, who are not traveling Elders, and have not done any of the duties of the seventies.

Therefore resolved unanimously that in the opinion of the Conference the first Presidency should and ought to organize seven seventies, according to the law of the Church retaining all Presidents and members who legally hold their places and supplying the places of others.

Resolved unanimously that all persons holding any priesthood in this Church and standing in rebellion against the first Presidency and the regular authorities of the Church, be suspended of all their official function, and all power of their priesthood during the continuance of their rebellion, and that all acts done by them by virtue of their several offices or priesthood be void.

Resolved unanimously that this conference solemnly protest, in the name and behalf of the whole Church against the sale of the Temple at Nauvoo and Kirtland.

2. That in our opinion, the persons professing to act as trustees in trust at Nauvoo are not legally in office; and that titles to Church property given by them are not good.

Nauvoo, April 12, 1846.

Dear brother Strang,

As the conference held in this place by the Twelvites or Brighamites apostates from the true Church of Christ, is now over, and the last remnants of the bitter cup, with many of their deluded, and no doubt honest souls, are about starting west, some crossing the river daily, shivering with the cold and most starved, yes suffering for want of food and clothing: I thought it would not come amiss to give you a short sketch of the proceedings of the Conference and other matters. The 6th was rainy and the wind blew sharp and cold, consequently orders were given by Orson Hyde for meeting to wait till pleasant weather.—The 7th was also cold and muddy, and the very elements seemed displeased: no meeting. The 8th a large body gathered on the meeting ground. Mr. Hyde and a Mr. Babbit, appear as the only guns now in the city. Mr. B. is professionally a Lawyer and Minister, known in this city as the established agent and mouth piece of the now fallen and apostate Twelve. They discoursed most of the forenoon in a slanderous, as well as ridiculous manner, concerning Wm. Smith, and the mother of the Prophet, whether it was right to fulfil their promises in deeding to mother Smith a house & lot. It was however decided that the Trustees should act at their discretion, and the subject was left with them to decide, the fear was that William, or the Smith family, would be benefitted after her death. In order that they should not, a precaution must be taken, and what will be done remains to be told hereafter. Already their acts bespeak their spirit, and the extent of their wonderful charity they have so loudly professed towards the Smith family. At 3 o'clock P. M. met again they filled up the afternoon in slandering the Smithites and Strangites. Mr. Hyde with his peculiar style of sophistry beat up for the wilderness all Joseph's measures. Mr. Babbit blows and strikes. A statement was made by Mr. Hyde that I had requested my standing again in the Quorum of the run-away Twelve. This statement I pronounced a falsehood, but it may be proper to state that this is the manner that the Twelve have kept up their wilderness fever, by hints, and winks that Joseph taught them &c. that he is with them on the road, that Emma Smith and her son Joseph, William and mother Smith with all the family were going with them, and would be on the road by and by, "all understood," "don't you underderstand it." In this way many of the saints have been led off under false pretences, verily believing that my friends were in favor of this wild goose chase but be ye not deceived latter day saints, it is not so. God is not well pleased with this move neither are his saints. At the close of conference a blank letter with a bullet in it, was handed to Hyde, then a hurrah was raised against Wm. Smith and the Strangites. Their cursings and their damning throats showed not only their barrenness of soul, but their upstate condition from the true gospel of Jesus Christ. Hyde charging it to Wm. Smith, runners are sent in every direction to excite a persecution. Yet I think on the blessed promises of the Savior when we are thus persecuted; for the good book says, "blessed are ye when men shall revile you

and persecute you and say all manner of evil against 'you falsely,'" several brethren have just called into Mother's to see us, Mother is in tears, I am cautioned, my life is threatened, and some have said that I will be a murdered man in one weeks time, The Lord only knows, I am his servant and am ready to be offered, surrounded by false brethren; Joseph and Hyrum were martyred and I am no better than they. My persecutors have the same murderous spirit; they would join a mob, but what is worse, a church to sanction such deeds of death;—O shame, where is thy blush? Oh, my soul "come not thou into their secret, unto their assembly, mine honor be not thou united," Rumour says again this letter was sent by an insulted husband whose wife had been taught to stray from the path of virtue, and to part from her companion to go to California. Such things are daily occurring; how heart rending to hear the wife, the husband, mourn and sob and the orphans weep, since the proclamation of the Twelve setting all free; the parting of husband and wife, the stealing of children. I think sometimes can it be really possible, that a possessed christian people could do such things, but every day experience teaches us that such is the case that it is a part of their faith. And let it be told that at the very time of the endowments in the courts of the Lord, the Twelve had fiddling and dancing going on, What folly! These are common events in Nauvoo, but it is the legitimate fruits of the present regin. The swearing, dancing, vanity &c. exhibited by Elders and boys in the street, amply show that the cause of their removal is transgression.

I may inform you that during the Conference our meetings were well attended. Preaching by the faithful Elders. Hundreds are turning their course for your place. It begins to look like old Mormonism again, love and union prevails and a church with a head, a Prophet to lead it can alone have good order, which strictly prevailed amongst us, and I trust all the truly, honest will return to the fold of Christ & not follow these wicked rulers into the wilderness: I have not time now to speak of my trials, and wrongs inflicted upon me, by the ambitious tyrants usurpers, but will give it in full on some future occasion. Suffice it to say, that such has been the boasts of these apostates, that they have said, they would destroy the influence of any, who would oppose them by running their character: It is true they have power with their numerous tongues, and their press to do much injury, but, still I care not for this. Sufficient is coming to light of their unhallowed deeds, to silence every tongue that speaks in their behalf. Even since Joseph & Hyrum's death the Twelve with their confederates in the Church, have done every thing they could possibly do, against me, and the whole Smith family, my mother and Mrs Emma not excepted. Cutting off from the Church by privy te council has been resorted to, and others appointed to act in their place and records being made of the same, without the consent or knowledge of the Smith family. Thus are we trampled under foot; I will now conclude with prayers for your salvation and all the saints. I send you a Revelation in answer to prayer concerning the Twelve, and in answer to a filthy, lying spirit manifested through Orson Hyde, all at

your disposal to publish, also, some verses of poetry, all of which I would like to see in the Voree Herald. and when I have a more convenient season, I will speak of the treacherous dishonesty the Twelve have practiced upon me in regard to my Patriarchal office, as well as their plans of seduction and the many innocent females they have seduced, these & many other causes of complaint have turned the influence of the Smith family against them and for their usurpation and trampling us under their feet, we will leave the honest in heart to judge between us. It is not for personalities I speak but for the preservation of good morals and the laws of the Church. I also send you the article out of which Orson Hyde made his false statement, all of which I request to be inserted. My love and friendship to the true saints
WM. SMITH,

A DREAM.

I dreamed a dream but dont mistake,
I often dream things wide awake;
But if this dream should prove a lie,
You have it just as cheap a I;
I thought I saw before my eyes,
A form of goodly shape arise;
I stood a while the form to scan
And thought it looked much like a man;
All who ee'rsaw a body know
What all the members have to do,
And if the parts their functions change,
The body soon becomes deranged;
This body moved with skill and art
While all the members played their part;
But as I stood this form to view
Though strange, tis no more strange that true
A hand unseen cut off the head,
And still the body was not dead;
With wonder struck at things so strange,
My mind was very much deranged;
But soon my wild and wandering thoughts,
Back to me came, and with them brought
These sad reflections, fears, and doubts
Which reason vainly tried to rout;
And this unto myself I said.
This body better had been dead:
Without a head it will become,
Ungovernable blind and dumb;
Nor can it hear what others say,
Nor its feelings unto them convey
Nor see the snares that foes would lay,
To lead its wandering steps astray.
While thus my mind had listless strayed,
The headless members idle laid:
They durst not move fearing that they
By one false step should run astray.
But as I looked behold the breast
With more assurance than the rest,
And more ambition than the whole
Resolved to gain supreme control;
And for this purpose it did call
Upon the members one and all,
And when they altogether came
To lay in its pretended claim

The breast arose and silence broke,
And thus unto its fellows spoke:
Brothers we all do feel to mourn,
That our beloved head is from us torn
But yet must not to grief give way,
But rise and choose without delay.
Whom ye will follow; whom ye will
The place of our lost head shall fill.
The crafty breast sought to appease
The general grief; and likewise gain,
The power which if once obtained,
With safety it might then propose
Its plans; and none would dare to oppose,
And thus with craft it did proceed
The trusting members to mislead,
But when it thought its plans mature
And counted that success was sure,
Thus boldly unto them he said:
My brethren I was next the head.
While yet with us the head remained:
But now tis gone the right I claim
To all the privileges and powers,
Which it possesses in prosperous hours,
And as beneath me you all stand
I claim the right you to command,
You as inferiors must obey
Whatever I to you shall say;
These are my rights and this my claim,
Will you accept them and sustain
My measures and by them abide
While I as head the body guide.
Thus spake the breast and silently
With patience waited the reply —
Meanwhile the members sore dismayed
To accept or to refuse afraid;
Some ignorant of what was right,
Yet knowing who would win must fight,
And who would must needs be led
Resolved to uphold the breast as head.
Who error sows must reap confusion;
Ignorance is parent of delusion;
And when too late, the members find
Their leader, like themselves is blind.
In natures law strict order reigns,
And violation brings its pains:
Its keenest pains those members felt,
Yet knew not whence the blow was dealt,
Their head cut off their best life blood
Gush'd forth a warm and crimson flood
They saw it not, ah! how could they?
With the head their eyes were taken away,
And yet poor dupes they thought they saw
In spite of natures broken law.
They by the breast were cramed with lies,
And still they thought the breast was wise.
But some (although their peace they held),
With deep shagrin the wreck beheld;
And to preserve their life and fame
Supported this unfounded claim,
Or, silent waited until they
Could boldly advocate the way
Which natures God had foreordained,
And follow link by link the chain

Of great events which is the key
To unlocked hidden mystery;
And while upon this scene I look'd
The body its departure took
And as it vanished from my sight
Into a vacuum dark as night
A still small voice whispered to me
That headless body you no more shall see.

The fact of the coming forth of ancient American records, in exact fulfillment of prophecies, through the instrumentality of Seers, ought to gladden every mans heart. What a glory will the mysteries of these records by and by shed forth upon our benighted world. Some years since I was very fortunate to get hold of an old book printed in Germany some hundreds of years ago, containing many curious historical facts, which I considered worthy of notice. Among many other interesting things, it said; "As early as in the days of Enoch, records were engraved upon plates of copper or brass. Those plates were handed down to Noah who wrote on them. They came into the hands of Abraham, Isaac, and Jacob, who left them to Joseph". Doubtless these records must contain many mysteries which have not been revealed to the world, and were kept secret among those who were in possession of the holy priesthood. What has become of these precious, original, patriarchal records, the book of Mormon seems to reveal, and are they not the very plates of brass that Lehi brought with him from Jerusalem, when he emigrated to the land of Joseph, which plates were preserved until that time by the Elders of that tribe after Joseph's death, and containing the revelation of God from the beginning, to come forth in the latter days, in order to be united with the record or Stik of Judah. A discerning mind has no trouble to understand. LEWIS VAN BUREN.

CHARACTER OF THE MEN WHO DUG THE PLATES AT VOREE.

Our curiosity was sufficiently excited, to induce us to make ourselves more fully acquainted with the circumstances and facts. For this end we visited the gentleman alluded to as Seer or Prophet. We were cordially received, the plates were shown us, and we examined the spot from which they purport to have been taken.

The Prophet appears to us a very intelligent man devoid of any thing like enthusiasm: and so far as we could judge honest and earnest in all he said. The men who subscribe the statement are said to be among the most honest and intelligent, in the neighborhood; and take it all together it is something to stagger an ordinary credulity. The popular opinion will doubtless call it a humbug, so should we from the natural impulse of our mind, but when the testimony appears in opposition to such impulse, we are content to have no opinion about it. [Soupt. Tel.

TERMS.

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VOREE HERALD.

Vol. 1.]

VOREE, W. T. JULY, 1846.

[No. 7.]

TRUTH SHALL PREVAIL.

CITY OF VOREE.—A Wisconsin writer, in a letter to a gentleman of this place, gives the following glowing description of this new city:

"Voree is on the line of Racine and Walworth counties, Wisconsin, at the spot where White river crosses the line. The main road from both Racine and Southport, to Elkhorn, Janesville, etc., to the Mississippi, and also to Beloit and Galena, passes White river here, it being the best and most traveled road in the Territory. The town plat is on the south end of Gardner's Prairie, which is about one and a half miles wide, and three miles long, and is from six to twenty feet above the river, gently rolling, a very dry lime gravel soil. Several large springs of clear water, perfectly unchanging both in volume and temperature, emerge from the banks a few rods from the river. White river furnishes the most desirable water power in the territory—twenty-five feet fall (by means of a canal) on a stream the extreme rise and fall of which does not exceed eighteen inches, and constantly affording power for fifty run of stones. For mechanical purposes another power can be had, on the same stream, two miles above. One is already occupied at the beautiful and flourishing village of Burlington, one mile below. Honey Creek and Sugar Creek, coming down on the north end of the prairie, giving additional facilities for manufactories. The prairie is surrounded by gentle hills from sixty to two hundred feet high, covered with timber, thus securing Voree and the whole prairie from the winds so unfavorable in prairie countries, and giving a beautiful and romantic appearance to the place. The improvement of the water power was commenced this spring—the building at the place late last fall. Since the first of April about four families a day have located here, and about the same number in the country around. The place looks like an encampment rather than a town. The preparations for building are extensive. Building will be very cheap. The supply of materials, stone, lime, sand, &c., of the best quality ever wrought, is inexhaustable, and at a price merely nominal."

"Voree is the location of the 'primitive Mormons,' under the new Prophet, James J. Strang, Esq., an attorney at law, and formerly a political editor in New York—said to be a man of superior talents. Wm. Smith, the Mormon Patriarch, and only surviving brother of Joseph and Hyrum, and John E. Page, the most worthy of the Mormon Twelve Apostles, have gone over to the 'Voree Mormons,' and many thousands are joining the standard of the new Prophet.—The 'Voree Herald' is the official organ of this church; Mr. Strang is the editor.—George J. Adams, a very celebrated speaker, and Wm. Marks, late President of the

Church at Nauvoo, with most of the talented and well disposed members throughout the country have united with the 'Voree Mormons,' and now propose to make their new city of Voree, one of the first manufacturing places in the west. Situated as it is in a very rich and extensive wheat growing country, and having the benefit of pure water, and a most salubrious climate, with easy access to the eastern market by way of the lakes, (twenty-four miles from Racine) and to the southern by the Illinois and Michigan canal, it evidently possesses very superior advantages. Should they avoid the errors of the old Mormon 'Twelve' whose bad counsels and iniquitous practices resulted in the death of their former Prophet and Patriarch, and pursue a prudent course with a wise Presidency and Councillors, and an able and intellectual Premier, they will never be molested. It was the 'bogus' making, thieving, plundering and assassin-like operations of the 'Brighamite or Twelveite administration of the Mormon Church,' which rendered them so odious in the eyes of all well disposed people. The vicious portion of them are emigrating beyond the pale of civilization into the wilderness. [Plymouth Rock.]

RATHER SINGULAR.—We have for once, found a notice of Mormon affairs in a religious paper, without one word of accusation. The following is clipped from the Christian Herald, published at Exeter, N. H.

City of Voree.—This city, the head quarters of the new Mormon prophet, Strang, numbers already, it is said 10,000 inhabitants. It is situate on the prairie on White River, on the borders of Racine and Walworth counties, Wisconsin Territory, and is described as a most beautiful place, possessing an immense hydraulic power, sufficient to make the first manufacturing place in the West.

JAMES J. STRANG, formerly Postmaster at Ellington, and subsequently publisher of the Randolph Herald, is now President of a branch of the Mormon church at their location, called "Voree." It appears that these deluded people are now divided into three parties, one called the "Twelveites," located at Nauvoo or emigrating to the California region—the "Rigdonites" under Sidney Rigdon located near Chambersburg, Pa.—and the "Voree Mormons," who acknowledge James J. Strang as their prophet, who are gathering themselves at a place in Wisconsin, which they name "Voree," where they design to maintain order and the laws of the country.

Some remarks from the Mayville Sentinel a few weeks since, on the character of the prophet, has called out a long article in the

"Voree Herald," a paper published by him, in which he shows that the charges were without foundation. He maintains that he had enjoyed the most implicit confidence of the loco loco party of this county, was appointed Postmaster at Ellington on the recommendation of the leading politicians of the county, including T. A. Osborn, F. H. Waite, B. Brockway, E. T. Foote, W. W. Peacock and others, and has letters now to show that his friendship was "sought after" by the leading citizens of the county, who "esteemed his opinions of value and reposed unlimited confidence in him." We do not canvass his claims to the station of a prophet, and as a successor of Joe Smith. His authority is given in a letter from Joe himself, but whether written after his death, or in anticipation of that unexpected event, we are not informed, nor does it concern us. Large numbers are rallying to his standard, as the successor of their former leader, and the location which he has fixed upon, is said to be very favorable for building up a flourishing place. [Fredonia Censor.]

From the Ohio Union.

James J. Strang, a lawyer of some eminence, has proclaimed himself the rightful successor of Jo. Smith, the Mormon Prophet. He proves this by a letter from Joseph Smith, written before his murder, and dated Nauvoo, June 18th, 1844, which bears the post mark, Nauvoo and Chicago, as it passed on to the said Prophet at Voree, fully recognizing the claims of Strang to succeed him. It distinctly says that the Almighty spoke to him to write, and to order him to form a gathering stake, to call it Voree, and that all his people should gather there.

Revelation.

THE word of the Lord God, came unto the prophet James, on the first day of July, in the year eighteen hundred and forty-six, when James Knox Polk was President of the United States; and behold they were at war with the republic of Mexico, and the Kings of Europe looked on with fear and anguish, but they knew not what the Lord would accomplish; neither did any of them heed his word, for in their pride are they exalted and men have gone after their iniquitous ways. But verily, verily, saith the Lord, I will send a rebuke and my judgements upon them, and they that have lifted up themselves will I abase, and I will give judgement to my servant, even to my servant James J. Strang, whom I have taken from among the honorable men of the earth and have built up by my strange counsel. Verily if he fail not of his meekness and obey my commandments and remember to keep all my precepts, I will lift up his head to redeem the oppressed, and to give comfort to the poor among all people.

Upon thrones shall he sit and the scepter shall be in his hand, and he shall lift up an ensign to all the earth, and my servants who are faithful to me, shall be princes and rulers over many people.

Therefore, my servant James, if thou wilt receive honor and glory, verily verily, thou shalt lead my people and my word shalt thou receive from me and teach unto my people. And verily I will not now excuse thee or accept any other service at thy hands, for this is thine office; verily, verily, thou shalt be Prophet, Seer, Revalator and Translator, and shall preside over my people or thou shalt have no priesthood in my Church, and shalt receive no honor in my Kingdom.

Therefore complain unto me no more but rebuke the complainers faithfully for my names sake, and if they will not hearken unto thee, they shall be cast out from among my people. Thy strength shall be in meekness and in my word which I shall speak unto thee, and with words of fire shalt thou consume those whose voices are raised against thee, and their hearts shall fail them at thy rebuke, until they are altogether cast off and my spirit departs from them.

It pleases me that it hath been in the hearts of my servants to build a house for thee to dwell in, for I have required thee to serve me continually and not to serve thyself. Take heed therefore, that thou have a room for translations therein, for it is my will that thou translate ancient records, hidden truths, unto my people. It is my will that thou do it in thy house and not in the field as thou hast, nor in the houses of unbelievers, that they may look upon sacred things. Therefore, whoso seeketh my word, let him make speed, and let every good work be accomplished speedily.

And then shall my people build a house unto my name, that I may institute those ordinances which pertain to the dispensation of the fulness of times—For since my people have been sifted, I will try them again whether they will receive the truth and pervert it not—And I will show unto my servant James, all things pertaining to this house and the priesthood of those who shall minister therein. And I will give unto him the preparation for an holy endowment therein, that he may instruct my people in the principles of the mysteries of my Kingdom as they are severally able to learn. And if my people will build a house unto me according to my commandments, and will not be slothful therein but will make speed to build, then will I endow them, even so many as are faithful and obey me and hearken to my words and the words of my servants whom I have appointed to be their leaders. But to the disobedient and rebellious will I not give power, and if they receive the word, it shall be dead unto them and they shall not have power nor understand it. And I will separate between the righteous and the wicked and between the obedient and the rebellious. And I will try my people with a great trial. And because they have been tried in chastisement, I will now even try them in faith and in obedience to my law. And if they will diligently serve me and give heed unto all my words, that I have spoken and shall speak unto them, by the mouth of my servant James, behold in the house which they shall build unto me, will I reveal unto them things

which have been kept in the secrets of Heaven, from before the world was, things without which the Kingdom of God cannot hold dominion, nor men be redeemed from deceit and violence; and these things are exceeding precious and to be obtained by obedience and patience and devotion to truth.

Therefore, whosoever will not abide the preparation faithfully, shall not be blessed, neither shall ye teach him the mysteries of the Kingdom, nor will I give him power—But, of all you teach the mysteries, shall you take a great covenant. And he that abideth not in his covenant, shall receive of the wrath of God according to the measure of his covenant and the evil he doeth therein; yea, verily, out of his own mouth shall he be judged, and as he hath spoken, so shall it be done unto him.

Therefore, let all my saints set their hands diligently to build a house unto my name, that I may come and dwell therein, and that I may restore unto them that which they have lost, and may give unto them those things which I gave unto my Church in former days, and may reveal unto them, things which have never been revealed among men. And if my people will cease all their contentions, and their backbitings and jealousies, and will present themselves holy before me then will I appoint unto them in the days of their poverty, a place for their baptisms for their dead, which pertains unto my house. But in their controversies and contentions I will not bless them, nor bestow upon them mine authority in the most holy things, because they do not understand my law nor do they know for whom they shall baptize, and while they contend one with another, they will not receive my word nor receive wisdom from me, they call evil good and good evil and they are not wise. Therefore is the blessing withheld till they humble themselves and hearken to the voice of truth which my servant James who is faithful, speaketh unto them. And I will show unto my servant James the pattern of the house which ye shall build unto my name, and all things pertaining thereto; and it shall be built on the prairie near White River, to the North-Westward of the hill of Promise, and the city of Voree shall be built around it, both on the plain and on the hills. And it shall be a holy city and a strong hold of truth and righteousness unto me, if my servants serve me; and upon the hill of Promise shall ye build a hall which shall be a strong tower unto me, and the pattern thereof, and all things pertaining thereto, will I show unto my servant James. For it is the beginning of the preparation whereby the poor may be exalted and the oppressed lifted up, and all my servants made equal in their temporal things, for unless they be one in their temporal things, the fulness of my spirit shall be withheld from them. Therefore, come all ye my servants, and bring your silver and your gold and your precious stones, and bring ye timber and stone and labor with your hands and with cattle, and build a house unto me, and see that you do all things according to the pattern which I will show unto my servant James, as he shall deliver it unto you; and make you a freewill offering, and build a tower of strength unto me upon the hill of Promise, for if ye do all these things, dominion shall be given unto you, and Daniel the

prophet shall proclaim the Kingdom of your God, and shall call forth the saints to possess it.

VOREE HERALD.

VOREE, JULY, 1846.

A mistake in making up matter, is our excuse for the unusual lack of Editorial in this number. Also for the non-insertion of several valuable articles, on our files.

USE OF NAMES.—We desire the brethren to cease to call the apostates "Twelve-ites," the name is inappropriate; "Brighamites" is the true name, and in using improper names injustice is frequently done to innocent men. When it is said, for instance, that the Twelve seized the authorities of the church and assumed its government on the death of Joseph—John E. Page is included as well as any other, whereas he was in fact at that time in Pittsburg preaching the gospel, and did not return to Nauvoo till the usurpation was accomplished and their false doctrine established. Though he was one of their ablest defenders he opposed their corruptions as soon as they were exhibited to him.

On our first page is an article from the "Plymouth Rock," giving the best description of Voree, yet published; and drawing the same broad line of distinction between the purity of the gathering here, and the corruptions of the apostates, which we find in the entire public press. Over one thousand different papers have noticed the gathering here, & Prophet; & we have as yet seen but three that have spoken disrespectfully of either. Probably no new religious movement was ever so much and so well spoken of, in so short a time. From the far West to the "Rock" of the "Pilgrim Fathers," the Press speaks the undivided voice of praise. We believe we have demonstrated, that the surest way of having friends, is by deserving them.

We have not yet heard from "Mr. John F. Phelps," of the Mayville Sentinel, but the article we clip from the Fredonia (Chautauque) Censor, tells the story of honest men in that county.

OUR TERMS.—We have sent the Herald some time to various persons, without having been paid in advance. These names, we shall commence striking from our books, unless we receive payment speedily. If they are disposed to pay for what papers have been sent, the money will be thankfully received; but we shall make no accounts.

There will be a Conference at Kirtland, August 7th, 8th, and 9th. Pres. Strang, some of the Twelve, and several other Elders of superior talent, will attend. Pres. Strang goes from thence to Pittsburgh, Phil. N. Y., Boston, Salem, Lowell, &c.

Correspondence.

Philadelphia July 12th, 1846.

Beloved Brother James.
It is but a few weeks since I first heard your name mentioned, and that you claimed to have received the appointment through Joseph Smith our late beloved,

and much lamented Prophet, Seer, and Revelator, to succeed him in that office; and we were cautioned here against receiving you or any others, who might come among us, unless they brought their credentials fresh from the "Twelve," or other authorities in Nauvoo, or the "Camp of Israel." We were also charged not to hear such persons or have anything to do with them. But I claim to be free; and I believe the best way to arrive at the truth, is to "prove all things, and hold fast that which is good." I agree with the Poet Burns, who says, "there is none ever feared, that the truth should be heard, but they whom the truth would indict." I have lately seen several numbers of the "Voree Herald" two or three of which I have read; and parts of the others I have heard; I have also obtained the loan of the Book of Covenants, and have been praying and reading in order that I might come to a knowledge or understanding of the truth; I have endeavored to investigate the subject dispassionately and without prejudice in the fear of God. And I now feel to say that according to the Revelations and Commandments, given unto us through the Prophet Joseph for a law unto the church, there must of necessity be another appointed by revelation through Joseph to succeed him in the office of First President, to preside over the high council and the whole church; to be a Prophet, Seer, Revelator, and Translator, to receive revelations and commandments for the church, for thus saith the written word: Sec. xi, p. 4, last clause: "and in weakness have I blessed him (Joseph) and given unto him the keys of the mysteries of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another (not twelve) will I plant in his stead.—Sec. xiv, p. 1, 2: and this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

2. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another (not twelve) in his stead: and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived; that you may know they are not of me." Now I would here ask, who could, in the absence of Joseph (or his regularly appointed successor,) obtain a revelation or commandment for the church to abandon the Temple, the Nauvoo House, and the Holy City which God had appointed for a place of refuge, and for the deliverance of his people; and flee into the wilderness, when the Lord had promised that if they did certain things that he required of them, they should be blessed, and they should not be moved out of their place: but on the other hand if they did not these things, instead of the blessings, they should be rejected as a church, together with their dead.

Now was not the Lord able to protect them from the mob, and to fulfil his part of the covenant? or have they been scattered and driven before their enemies because of their transgressions and abominations, which they are said (with how much truth I know not) to have practiced before the Lord: see proclamation concerning Nauvoo, given 1841.—Again; Sec. li, p. 2, But behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments in this church except Joseph Smith Jr. for he receiveth them even as Moses: * * * And thou shalt not command him who is at thy head, and at the head of the church; for I have given him the keys of the mysteries and the revelations which are sealed until I shall appoint another (not twelve) in his stead.—Now I have heard of no one claiming the appointment, in accordance with the Law

of God, as written unto us, excepting yourself. But on the contrary Brigham Young has told the people that there never would be another appointed to the church in Joseph's stead, but that the Twelve were to preside over, and dictate all the affairs of the church in all the world. Thus we see the head is cut off; the eyes, the ears, and the mouth are gone; the body is left but it can neither see, hear, nor speak, neither can it receive nourishment and according to the laws of nature it must die. And the church in Nauvoo have also said by their uplifted hands that they did not want a prophet; thus declaring by their acts that a prophet is no longer necessary in the church, and that special revelation is no longer necessary for the church for they have got enough; and so says the world; but so says not the word of God. As to the Twelve, I am satisfied it is not their place to preside over the church at the seat of First Presidency, as local president, but they are called to be "a travelling presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church, and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly, unto the Jews. Sec. iii, p. 12.—But my sheet is too small to say much at present, suffice it to say:

"A church without a prophet is not the church for me,
It has no head to lead it, in it I would not be."

And I say further according to the written word, and the testimony of the Spirit unto me, (and the spirit and the word agree) that thou art the man whom the Lord has appointed to lead the people, and to be unto them a Prophet, Seer Revelator and Translator; and may he strengthen and sustain thee, and uphold thee with an Almighty power, and bless thee with his richest blessings, both now and for ever. Amen.

I am now ready to receive instruction, and counsel from you, and to do all that my circumstances will admit of, to help roll on the Kingdom of our God.

If you should have any thing to communicate to me, please direct it to me in care of Brother Jacob Gibson, corner of Third and Dock st. Phil.

And believe me to be your affectionate Brother in the new and everlasting Covenant.
SAMUEL MOORE REEVE.

An Elder in the Church of Jesus Christ of Latter Day Saints.

To Mr. James J. Strang.

First President of the Church.

I have since I returned to Nauvoo last, for the first time been apprised of an appointment made by Joseph Smith to James J. Strang: On hearing this, I took pains to gather all the evidence that could be adduced to see if there was any foundation at all for the claims of Mr. Strang.

I called in to see sister Emma, to enquire concerning the appointment. Sister Emma says that Joseph received a letter from Mr. Strang—Hyrum was present and he called in brother J. P. Green; at first Joseph thought all was not right, but Hyrum thought otherwise. They talked over matters a while and came to the conclusion that Joseph would

write a letter; so Joseph and brother Green went out for that purpose.

Emma also states, that her son Joseph saw a woman come into a room in Far West Mo. and told him this church would go to Voree; the boy was only eight years old—Joseph his father was in jail at the time—the boy remembers the vision &c. Joseph before he was martyred, when on his way from the temple hill home, saw a vision, and his mother recollects that when he came home, he put his hands upon his eyes and prayed that the vision might pass, and that he stated he heard as it were music in the Heavens, but the notes were low and sad as though they sounded the requiem of martyred prophets.

I remember myself that Joseph said; "My work is almost done, I feel that I shall rule a mighty host, but not in this world, the wolves are on the scent &c." Joseph bid his wife and mother farewell saying, I am going as a lamb to the slaughter; this was his impression. And I further state that Joseph did not appoint the twelve as his successor, and I was in the last council with him, and had an opportunity of knowing and hearing his sentiments in regard to these things.

I also heard Joseph say, that should the time ever come that Brigham Young and Heber C. Kimball would lead this church, that they would lead it to hell. This was said in the hearing of sister Emma Smith.—The whole Smith family of the Joseph stock join in sustaining J. J. Strang.

It is to be remembered that soon after Joseph and Hyrum's death, brother Green died, and he was heard by numerous individuals to say, that Joseph had appointed Strang.

WILLIAM SMITH.

This is to certify that the Smith family do believe in the appointment of J. J. Strang.

WILLIAM SMITH, Patriarch.

LUCY SMITH, Mother in Israel.

ARTHUR MILLIKEN.

NANCY MILLIKEN.

W. J. SALISBURY.

CATHERINE SALISBURY.

SOPHRONIA Mc LERIE.

Nauvoo, March 1st. 1846.

For the Voree Herald.

To the Saints scattered abroad in all the World, Greeting:

I feel it a duty that I owe to God, the Church, and the age in which I live, to make known to you, some facts in relation to the present situation of the Church of Jesus Christ of Latter day Saints; first then be it known unto all men that James J. Strang is the President, Prophet, Seer, and Revelator, to this church appointed by Joseph Smith, according to the Book of Doctrine and Covenants, before his martyrdom and confirmed by the ministry of Angels, according to the order of such callings and priesthood. The question may be asked, how do you know that such is the fact; I answer that I know by the same testimony that I received concerning brother Joseph; I mean, testimony from God by revelation. I know he is the only man that has claimed that calling according to the order of the Church and Book of Doctrine and Covenants. I know he is the only man that is now giving proof to the Nations of the Earth, of such Callings, Priesthood, and Authority.

My beloved brethren: You all know that

previous to the death of brother Joseph, I was acting as his counselor and spokesman; you also know that as soon as the Twelve usurped authority, I withdrew from their unholy, and pernicious councils—after which they attempted, in their illegal and usurped authority, to cast me off and blacken my character, and injure my usefulness. But you, among whom *they and myself* have traveled, can judge of *their conduct and mine*, and you know the “errors” that I committed were by their teachings and direct commands, which “errors” I have forever renounced and forsaken, God being my helper. If they had done the same, God would not have forsaken them; “but they love darkness rather than light, because their deeds are evil.” After I withdrew from them and their wicked ways, I determined never to take a stand until I could take one in righteousness and truth, according to the order of the House of God. The time has come and the man also. After calling on God in the name of his Son Jesus, he condescended in a glorious manner, to manifest his will and purpose to me, concerning brother James J. Strang; and I now bear testimony to all the world, that he is a Prophet, Seer, and Revelator, appointed and chosen of God, to stand in the place of brother Joseph; to give the word of God and hold the keys and power that is to bear off this last dispensation.

GEORGE J. ADAMS.

Lewisburgh, Ohio, July 6th, 1846.

POETRY.

THE CITY OF VOREE.

All hail! ye saints both far and near,
My muse invites you all to hear
Glad tidings of great joy and peace,
They'll make your doubts and darkness cease.

The dark foreboding clouds obscure
The light that once was clear and sure,
Yet there's a light you now may see
In the fair City of Voree.

There is a land the Lord hath blessed,
A land of peace—a land of rest,
He's made a secure abode,
To all that love the word of God,
A place of knowledge and of light,
Of wisdom, glory, strength and might,
Ho! all ye saints then come and see,
It is the City of Voree.

This pleasant land abundance yields,
And with rich blessings crowns the fields,
'Tis surely a luxurient soil
And well repays the laborers toil:
All needful blessings God bestows,
To make the place a sweet repose,
That saints from suffering might be free,
In the fair City of Voree.

The angels too, have blessed the place,
With messages of truth and grace
Sent forth from shining worlds above,
To show God's wisdom, power, and love.
Thus truth springs out from under ground,
To testify to all around,
That James, a prophet's called to be,
And lead God's Church in fair Voree.

God has raised up a Prophet there,
His last-day Kingdom to prepare,
And make his will and purpose known,
To all that will his Prophet own:

Thus hidden things are brought to light,
And Earth and Heaven their power unite,
To bring a blessed jubilee,
In the fair City of Voree.

An ensign God has raised up,
It waves upon the mountain's top—
The standard of the King of Peace,
To gather Israel's scattered race.
Then haste ye heralds, bear the news,
To gentile nations, and the Jews;
Let Israel's remnants gathered be
In the fair City of Voree.

There doth the escaped of Israel dwell,
Where ancient saints in battle fell,
Who by transgression fell a prey
To wicked men in bloody fray.
Then let the saints who now are blessed
With that delightful place of rest,
Keep God's commands and faithful be,
In the fair City of Voree.

God, did his servant Joseph call,
To make his mercy know to all,
His last-day purposes reveal
And all the tribes of Israel seal—
But wicked men, in bloody strife,
Have sought and taken his sweet life;
But now his place is filled you see,
By JAMES J. STRANG, of fair Voree.

Second Part.

God hath renewed his work again,
To cleanse his people from their sin,
By which they have defiled his cause,
And set at naught his holy laws;
Then purge yourselves, ye saints from sin,
That you in peace may enter in,
And with rich blessings favored be,
In the fair City of Voree.

Hark! what sad tidings—ah! and true,
We hear from beautiful Nauvoo,
How fallen, Oh! how fallen are,
Some chosen ones, through Satans snare.
Frail man, how weak—how prone to sin,
How easy let the tempter in.
With all his snares of lust and pride
When they in Christ do not abide.

In ancient days we find that man
Did oft prevent God's holy plan,
Corrupt the Gospel of his Son,
And fall from grace as they have done.
Then let the saints take heed lest they—
By Satan's wiles are led astray,
Since through God's mercy, he
Will give us peace in fair Voree.

We look at Solomon the wise,
And see how wide his glory lies;
He talked with God as face to face,
Yet stained his name with deep disgrace;
For he had seven hundred wives,
(Poor things, they must have led sad lives,)
We want no Solomans you see,
In the fair City of Voree.

No boasting spirit need to dare,
With carnal weapons enter there,
But put the Gospel armor on,
And God's sure promise rest upon;
Then let all strife and boasting cease,
For Jesus is a friend to peace,
And he has promised it shall be
A place of peace in fair Voree.

A wanton, vain, or trifling mind,
No warm reception there will find,
But calm, sedate, and mild and meek.

Are those who God's true glory seek,
Then let God's law which fools deride,
Be all your boast—be all your pride,
Direct your ways that you may be
A holy people in Voree.

No black-leg gentry need to come,
Intent to make Voree their home,
To bring on saints a deep disgrace,
And stain with infamy the place.
They'll find no genial spirits there,
The Shepherd guards his flock with care;
All such will be advised to flee
From the fair City of Voree.

'Gainst speculation we declaim,
'Tis Satans legalized game—
A gentle plot—to mischief prone,
And saints should let this game alone:
Let brethren help each other there,
That God may hear their honest prayer,
And send them blessings full and free,
In the fair City of Voree.

We'll not invite those saints to come,
Who love two Gods instead of one,
For by Christ's teaching you may see,
That God and mammon dont agree,
And those who love God by protest,
And love the world a little best,
Will find we hope small company,
In the fair City of Voree.

To Sabbath-breakers we will say,
Do not profane God's holy day,
It is a day the Lord hath blessed,
A day of peace and sacred rest;
Then call the Sabbath a delight,
And in God's worship all unite,
That you may dwell there, long and free,
In the fair City of Voree.

We'll not invite our brethren there,
Who would not of such things beware,
And call on Israel's God to aid,
That Satan's hellish power be staid;
For surely he comes down in power,
Among the saints—in this sad hour,
In fair Nauvoo—but let them flee,
They will be safe in fair Voree.

Then let the heralds loud proclaim
These tidings, in the Saviours name,
Yea, let the messengers of peace,
Proclaim old Israel's full release;
Let Zion in her beauty shine,
Being clothed upon with light divine,
Her converts come and be made free,
In the fair City of Voree.

Ye angels shout the harvest home,
The time to reap the wheat has come,
Be careful how you bring the tares,
They prove to saints mischievous snarers;
Let all the bad fish 'scape the net,
We've had enough—Lord save us yet
From Satans power—that we may be
A holy people in Voree.

Now let the saints with heart and voice,
In these glad tidings, all rejoice,
For darkness brooded o'er God's cause,
While chosen men transgressed his laws;
But now the light doth shine so clear,
We'll cast away all doubt and fear;
Forsake our sins, and gathered be,
In the fair City of Voree.

VOREE HERALD.

Vol. 1.)

VOREE, W. T. AUGUST, 1846.

(No. 8.)

TRUTH SHALL PREVAIL.

EXTRACT FROM THE RECORDS OF THE CHURCH.

On the eighteenth day of June, eighteen hundred and forty-four, James J. Strang was in the Spirit, and he was in the grove above the stone quarry on White River, and he had a vision, and behold he was carried away in the Spirit to the top of the hill in the west border of Racine, and Gardner's prairie was to the North, and the White River Marshes to the South, and he saw in the vision; and the lands round about were covered with many houses and gardens, and there were streets, and shops, and people; even a city of many inhabitants. And the city was built of stone, and there were few houses of brick and less of wood, and the gardens were many; and a few houses were very great, and their inhabitants many.

2. There was a change in the vision, and the people with lively pace and smiling countenances thronged the streets and passed by.

3. There was another change, and they were all assembled in a vast hall, and James J. Strang, surrounded by wise men, and counsellors, and priests, and eloquent orators, arose and taught the people; and the spirit of Prophecy witnesseth unto him, so shall it be, and the vision ended, and he was strengthened but his faith was weak.

1. On the twenty-seventh day of June 1844, at five and a half o'clock, in the afternoon, James J. Strang was in the Spirit, and the Angel of God came unto him and saluted him, saying:

2. Fear God and be strengthened and obey him, for great is the work which he hath required at thy hand. Go on in hope and strength, and falter not, and he will sustain thee, and thou shalt triumph, for the voice of the Lord, by the mouth of Joseph will he fulfill.

3. And the Angel of the Lord stretched forth his hand unto him and touched his head, and put oil upon him and said, grace is poured upon thy lips, and God blesseth thee with the greatness of the Everlasting Priesthood. He putteth might, and glory, and majesty upon thee, and in meekness, and truth, and righteousness will he prosper thee.

4. Thou shalt save his people from their enemies when there is no arm to deliver, and shall bring salvation when destruction walketh in the house of thy God. Thou hast loved righteousness and hated iniquity; therefore thy God hath anointed thee with oil and set thee above all thy fellows.

5. Thy words shall be like sharp arrows in the heart of the wicked. Thou shalt re-

buke those who pervert the word of thy God. Thou shalt preach righteousness and the sublime mysteries in the ears of many people, and shall bring the gospel to many who have not known it, and to the nations afar off.

6. Thou shalt drive backward and put to shame those that do evil, and the workers of iniquity shall fall. They shall be cast down and shall not be able to rise. With purity will the Lord thy God arm thee, and purity and truth shalt thou teach.

7. Keep the law of the Lord thy God in thy heart, and none of thy steps shall slide. With thee is the fountain of truth. In thy light shall the people of thy God see, for thou shalt speak his word unto them, and from thy lips shall they receive it.

8. The blessing of their God shalt thou put upon them, and his curse upon evil doers, if, after being oft rebuked, they repent not, and before my people shalt thou go to lead them into my ways, for unto thee has the Lord thy God given salvation.

9. In righteousness shalt thou rule.—Thou shalt redeem the poor and the needy from suffering and violence, and to thee, God giveth judgement for them. Thou shalt deliver the prey from the spoiler, for God, thy God hath put them in thy hand.

10. And in weakness will he make thee strong. Thou shalt rule among his people. Thou shalt break in pieces the rod of the oppressor and the yoke of the unjust ruler. They shall flee away, but the way of peace shall they not find.

11. While the day of the wicked abideth, shalt thou prepare a refuge for the oppressed, and for the poor and needy. Unto thee shall they come, and their brethren who are scattered shall come with them, and the destruction of the ungodly shall quickly follow, for it already worketh. Go thy way and be strong.

On the seventeenth day of January, in the year eighteen hundred and forty-five, the word of the Lord came unto James J. Strang the Prophet of the Most High God and revelator unto the Church of Jesus Christ of Latter Day Saints, saying:

2. Let all the Saints humble themselves before me, and obey my commandments. Let them not forget my Law nor make my precepts of small account. Let them give heed unto the Gospel and be continual witnesses for me before the world. Behold I the Lord God have spoken it. Let him that regards my voice obey. I have required this service of you, and I am not improviseed that you should lose your reward.

3. I have given you a trial of your faith in that you are few in number that you might

have a witness before the world that your hearts are single towards me, and that you seek not your own advantages, but I will remember you in mercy and in blessings, for I will reward the faithful for all they shall suffer; many fold on earth, and more than ye have thought to ask in heaven.

4. Behold for the trial of your faith and that my Church might be purified, have I sent lying spirits unto those whose hearts are set for gain and not for the flock, and strong delusion unto those who have lifted themselves up in pride and power, and have forgotten the Law of the Lord, even my Law which their own lips have taught. Behold now have they their reward but shame and swift destruction followed.

5. The reward of the righteous is with me and unto the faithful are the promises. And now I am your God, I require this service of all the Saints; that they go unto Voree and the country round about, and gain inheritance as they are severally able. When they hear let them obey with prudence and speedily. And there let them assemble together on the first day of every week, to strengthen one another, and to receive instruction and blessings from me.

6. Again I require of all who have received the Priesthood, that they go out and preach the Gospel, and teach as they are sent the first day of every week.

7. And this fitting do I require now of all my Saints to the end that Voree may be established and may be a holy City unto me. Yea verily I the Lord God require of all the Saints besides the assembling themselves together and going out to preach and to teach on the first day of the week, that they shall consecrate unto me one tenth of their time and labor. Yea, let those who will go out and preach the Gospel and the gathering unto Voree, according as I have commanded. Yea, let those who will consecrate unto me and pay into the Treasury of the Church, which is at Voree of their labor. Yea, let those who will labor for the support of my servants who labor continually for me. Yea, let those who will serve me continually while they have wherewith to support their families, and the Saints shall minister unto them while they preach the Gospel and gathering as they shall severally need. Yea let the Saints give liberally according as they shall possess, but let none excuse himself that he consecrate unto me one tenth his time and labor for thus shall my holy city be established. Yea verily and the reward of the faithful is with me, and I will repay him many fold on earth and in Heaven everlasting life.

8. Yea and let my servant James J. Strang send out the Elders and those who have re-

ceived the Priesthood far and near, as my spirit shall teach him; and they shall go and bear witness in my name for thus shall my Church be built up till all the quorums assemble together in my holy city.

9. Be ye faithful, O ye children of the Kingdom, for this is the Covenant between me and you. I will remember you in mercy and in blessings if ye serve me. And this will I do. Behold I the Lord have spoken it. I will give unto my servant James the plates of the Book that was sealed, that he may translate them for you. Yea unto the faithful is this promise. Serve and obey me and I will give unto him the plates of the ancient records which are sealed up, and he shall translate them unto you; and this shall be a witness between me and those that serve me faithfully, yea unto whom I will shall he show the plates and they shall be faithful witnesses unto me, and thus shall my words be established.

VOREE HERALD.

VOREE, AUGUST, 1846.

PREACHING.

PRES. JAMES J. STRANG, and Elders G. J. Adams, and Lucien R. Foster, will preach at the Native American Hall, corner of Broadway and Grand Street, New York, Sept. 13th, at 10 A. M., 3 P. M. and 7 in the evening.

PROS. STRANG, and Elder Adams will be in Boston on the 17th of Sept.

MR. POLK AND BRIGHAM YOUNG.

Mr. Polk or his advisers must have great faith, greater than can be found in any other nation. The "Camp of Israel" went out of Illinois with the most hostile feelings, not merely towards their persecutors in that vicinity, but towards the whole Nation. They constantly spoke of their exile as a national affair, to which the whole people were the real parties. Their determination to be revenged on the nation, was publicly proclaimed in all their meetings, for more than a year before leaving Nauvoo. They publicly taught that the laws of the U. S. and of the State of Illinois, were of no binding force upon them. As their popular speakers round their periods with the word "Vengeance," the teeth of a thousand men grafted the response. Every man carried pistols, and one of the Twelve has been hissed down by the congregation because he attempted to preach without laying a bowie knife on the stand before him. With such feelings, goaded on to very madness with the exposure, and suffering of their exodus, the proposition is made to them to enlist in the service of the nation they thus hate. If that is the kind of patriotism requisite in the soldier, Mr. Polk, might better send his enlisting orders into the heart of Mexico, and save the expense of transporting soldiers one or two thousand miles. The Mexican may not hate this na-

tion quite as sincerely, and he has less of duplicity than those who form the "Camp of Israel," but they are like in kind; they differ only in degree.

Even the Leaders who have just returned from the Camp, boast how they have 'come it' over Uncle Sam, and tell their friends that they will do as well as the Israelites did borrowing jewels of the Egyptians. Now we don't pretend to prophecy that when they have been armed, clothed, fed, and transported to California, at the expense of the United States they will turn in and fight against her. We are perfectly willing that Mr. Polk shall trust them as far as he thinks proper. But this is certain that they are either playing false to him, or the leaders are deceiving all their followers.

EXCOMMUNICATIONS.

John Taylor and Orson Hyde, have started on a mission to tell the Saints that Pres. Strang has been cut off from the Church. The principle difficulty seems to be to ascertain when and by what authority it was done. In one place they circulated the story that one Crendal Dunn, cut him off in Michigan. In another the Twelve cut him off at Nauvoo. And in another the Church cut him off last February by general vote.

Now all this looks very pretty in Orson's mouth. Taylor makes but botching work at it. He is not so good a sophist as Orson, nor so smooth on a fib. Just as well leave it to Orson alone to tell that kind of story.

But what of the excommunications? Has Pres'dt. Strang, ever been accused of violating any of the laws of God? No! Has he ever been put on trial before any tribunal in the Church? No! Has a witness ever testified one word against him? No! Has any complaint been made against him to any authority in the Church? No! We defy any and all men to show that he ever had a trial, or that there ever was a witness or even a complaint against him. Poh! Talk about cutting members off the Church of God, without admonishing them; without accusing them; without one word of proof. Six or eight, or one hundred, or ten thousand persons get together and vote that some one, hundreds of miles off, who never heard of their meeting are cut off from the Church!—An odd way of trying men surely. Is this making your decisions in all patience, long suffering and truth? Even the Gentiles in the most oppressive Governments on earth, make their accusations against men, and allow them to bring witness in their own defence, before they condemn them.

The assertion of Dunn that he cut off Pres. Strang is all false. There is not one word of truth about it, Dunn was present at a conference at which Pres. Strang's claims were canvassed and sustained. The proceedings of that conference were carried to Nauvoo, and on the receipt thereof, Brigham Young, and about 20 others without any examination of facts or testimony, voted to cut Strang off from the Church; whate-

ver such proceedings are worth, they are entitled to. Pres. Strang was hundreds of miles off. He had no knowledge of their meeting. There was not one charge against him, not one word of testimony.—The men who did the act were not a tribunal of any kind, and there was not a man among them who had any jurisdiction over him, either as President or as an Elder.

If a score of Citizens of Washington including two or three Senators a Foreign Ambassador or two, three or four Aldermen, Hack-drivers, Porters, Merchants and Boot-blacks should get together in a Barroom and condemn some man in Illinois, who was quietly about his business to be banished or hanged, their decision would be worth just as much as this.

There are some thousands of good Saints in the U. S. whom the Brighamites have cut off in this way, and we are not so wicked as to regard such acts of oppression as the work of God, or as binding on his people.

Orson Hyde and John Taylor, have been cut off the Church. And it was not done in this ungodly Lynch-Law mode. They were regularly notified of the complaints against them and summoned to appear and make their defence. On their trial the charges were distinctly and clearly proved by a multitude of witnesses. And their trial was before a regular tribunal, that is, before the High Council of the Church. Judgement was pronounced upon them that there Priesthood be taken away and they be excommunicated from the Church of God, and delivered over to the buffetings of Satan. And this judgement was pronounced on them by the highest authorities known in the Church of God. See D. and C. § 31 35, 36.

Will Orson Hyde tell us why he dare not look G. J. Adams in the face? Why did he tell one of the Saints in Cincinnati, that he was extremely anxious to see him, and a few minutes after as he saw Elder Adams stepping on the Steamboat sneak away and lock himself up in a state-room? Is it because it is easier to slander a man behind his back than to face a benefactor after shamefully abusing and betraying him?

For what kindness received does Orson thus sneak away, after boasting his desire to beard the lion in his lair? Is it for the money given him when he started out on his electioneering campaign? For furnishing the bread that saved his wife from starvation during his long absence? Or for taking him into his own house and treating him with the liberality of a prince, while Elder Adams lived in New York? For what unrequited kindness does he thus sneak away?

FRUITS OF WICKEDNESS. Brigham, sent an agent over to England to collect monies on account of the Church, the emigrating Saints, and the great joint stock company. Of course he took one of his own school, and the scholar showed his proficiency by disappearing with the money. Quere, was this the reason of Hyde, Taylor, and Pratt's

sudden return from 'Camp'? Or did they return because Pres. Strang was going East?

SANDY FOUNDATION.—Brother Hyde is very much troubled lest some body shall build themselves up on the faults of the Twelve. Dont be uneasy brother Hyde, We dont build on sand, though the bank is as broad as the ATLANTIC.

Brother Hyde travels over the country to warn the Saints to beware of certain Elders whom he has corrupted and requires them to yield obedience to him, while he yet remains in his corruptions, lest following after the teachings of those who have repented of the evils he yet abides in, they shall be corrupted by them.

GOING OUT OF THE NATION.—In Oct. 1845, Brigham Young and his fellow usurpers put forth a proclamation, calling on all the Saints to go out of this Nation, and hide themselves up in the Wilderness, beyond the Rocky Mountains till the indignation of God was past. They were required to go out of the Nation because of its intolerant and persecuting spirit, to a country where they could be governed by the laws of God, and the principles of true Freedom. (See their public proclamation.)

In addition to this; Elders were sent privately to the branches to tell them that, the Indians would be sent down on the Frontiers, led by Warlike Elders to destroy the country, and execute vengeance on the people; and unless they went with the Church they would fall with the Gentiles in the sweeping desolation. They have gone perhaps one tenth the distance, and behold 500 of them by counsel of Brigham are enlisted into the U. S. service, to go and conquer California, the very place of their destination and add it to the U. S. Going to fight the battles of the Nation from which they are exiled by violence; enlarge the boundaries of a country which they say is too persecuting for the Saints to live in; and fleeing from the power of those who killed the Prophet, and exiled them from their homes, are ready to spill their own blood in extending its dominion over the very country in which they are seeking refuge. Oh shame! where is thy blush.

CONSISTENCY.—Hyde and Taylor, are very fearful lest the Saints shall go astray, consequently all the Saints are warned not to reject the Twelve in consequence of their iniquities, but to receive them without any evidence of their authority, because iniquity does not prove that they have no Priesthood.

With equal anxiety do they warn the Saints not to hear President Strang, or examine the evidences in his favor, because no matter how good a man he is, that does not prove that he has the Priesthood, and if they should hear him they might be convinced that he was the leader of the Church, and be in-

duced to leave the Brighamites with all their works. Now dear brother dont hear Pres. Strang preach, lest he should deceive, you dont know what strong testimony he will bring.

☞ The "Archer of Paradise" with a bundle of Cupids Darts is among the Houris. Doubtless we shall soon hear of something spiritual. Of course his works will follow him.

Letter of Lucy Smith Mother in Israel to the Brighamite Trustees, in answer to a proposition from them that she could have her inheritance only on condition that her son William should not be admitted to her house.

March 22d, 1846.

Messrs Babbitt, Heywood and Fulmer.—I received your letter of to-day, by the hand of the black boy, and I may inform you that I cannot describe my feelings when I perused its contents, such proscribed views as you have there advanced shows plainly that I am the aggrieved party, wronged as I am out of a home, long promised to me by my son, and since his death the promises were renewed all last Summer and Winter, and the last thing that Brigham said to me was, I should have a home and be provided for, in all my wants, and I think now if he were here he would not do as you have done, but you restrict my conscience, put limits to my affections, threaten me with poverty, if I do not drive my children from my door because they resent insult and abuse, that has been heaped upon them without measure, but I grieve for them, I am old my feelings are tender! Yet I must not complain. No, although my children have been the Fathers and Founders of the Church, and spent their all in its service, yea have not withheld their lives, but have been sacrificed on the altar of Mobocracy and at the feet of wicked men, have been torn from their widowed Mother. This is not enough but I am called upon to banish from my home the few of my family who are left as my only solace, as you so proudly and wickedly ask me to do, or my support shall be withheld from me, but thank kind Heaven that has implanted in my bosom affection which gold cannot buy, and which bribes cannot break the cords of affection that binds me to the children of my bosom even eternity itself cannot break, they are interwoven with the finest arteries of my heart, and the love that flows through them is the only principle that enlivens and cheers me in this vale of tears. You would have me forsake my children in order that you may give me a living, but let it not be said that in the Church of Jesus Christ of Latter Day Saints, a mother has to forfeit all nature's ties, to cut asunder the cords of affection that bind her to her children, or she shall not have a subsistence. Tell it not to the World, let it not be heard among nations sons of the forest. I think no Christian Spirit could have dictated such cold charity

to me or any one who merits other treatment. A headless body has no life you say, but it may have pockets into which the head when in its place put the means of my subsistence. I do look for help some way. Provide me a house and do as you think best, if I suffer more my God will plead my cause, something must be done for Spring is coming on. As to the head of the Church I am Mother and ask obedience to the Law of God, and all will be right and none that feel as Joseph did will wrong his Mother, his Brother, or his Sisters. What is done I would like to have done immediately. Give me a deed to a house and lot and advance the Quarterly sum. A part of my family have left me to-day and I expect William to begone soon and he will go and come as the Lord directs him. I wish to be cultivating a garden soon, I have no means, no food but coarse corn meal and I am old and feeble in health.—Will you call and see me and talk on these affairs. As to William he is my son and he has rights. As to the twelve you say they have rights, but who shall decide between them. Are you the judge. The Twelve speak against William, and William speaks in his own defence. You say he slanders them, he says they have slandered him and robbed him of his rights and done other things as well but I shall leave these things to one who is a just God and will measure to all men their just deserts in the day of accounts. As to the merits of my children none are more worthy to have an inheritance in the city of Joseph and you are now living on the labor of their hands. I will not speak of this further, as it excites my tender feelings, to think that any should be so heartless as to consider that after their labors for years in sickness, in persecution, and perils by sea and land, and suffering privations and the loss of all thing to protect the Prophet my son and build up the Kingdom of God, and now they are not worthy of an inheritance. O shame! where is thy blush! Let this be a sufficient rebuke from your Mother in Israel, Amen.

Lucy Smith Mother in Israel.

P. S.—Can it be possible that I shall be driven to the necessity of calling upon others, or looking to another source for help, God forbid.

Cincinnati Ohio, Aug. 17th, 1846.

President Strang:—Dear Brother as I have Just closed my labors in Prebbo and Dark counties in this State I thought a short sketch of my travels and Ministry since I commenced preaching under your Administration, might not be altogether uninteresting to the readers of your valuable paper. In the latter part of May this year 1846, having become fully convinced by every testimony that any man could ask of the truth of your claims to be the Successor to Joseph Smith, as Prophet, Seer, Revelator and Translator, unto the Church of Jesus Christ of Latter Day Saints with all the Authority, Gifts, Callings and Priesthood that pertains unto the same, I made up my mind that I would prove for myself whether God

had taken the Gospel from this Nation. I started, on the date above named, without purse or scrip, travelled 60 miles and found an old friend and Brother Elder, Lenord Buel, residing in Lewisburg who had not been preaching for a long time, for the best of reasons, he did not know what to preach, as soon as I had made known unto him the true order, he rejoiced greatly, and desired me to commence preaching which I did without delay, and soon found that the same cause would produce the same effect, in every age. I continued preaching in Lewisburgh, Georgetown, New Baltimore, Long's School House, Robinson School House, Twinsborough, and other places, too listing thousands, for more than two months, many hundreds are believing, a number have been Baptised from week to week. A number of young men, in the prime of life have been ordained to preach the Gospel, and the work of God in that region is rolling on in Power, Priests are growing, Creeds are shaking, error is falling, the Devil is raging, the sick are healed by the power of God, and the poor have the Gospel preached to them, and I can say in truth that I never left a place with more pleasing sensations. I left amidst the tears, prayers and blessings of many warm hearted Saints, and friends, who were rejoicing in the knowledge of the fulness of the Gospel, their kindness to me will never be forgotten while memory lasts.

as ever, I remain yours truly,
G. J. ADAMS.

Dayton Ohio Aug. 3rd 1846.

President Strang:—Dear Brother, I haste to inform you that I have Just visited this place for the purpose of calling the Saints together, and if possible organising them in the true order of the Church, and under the true Presidency and succession of Priesthood according to the appointment of God. I found them in an unhappy disorganised state, verily believing that the Gospel had been taken from this Nation. They did not even dare to meet together for the administration of the emblems of the Broken Body, and Shed Blood, of our Lord Jesus Christ. After addressing them three or four times, Shewing them the true order of the Church, they all came forward like Saints of God should come, and voted to sustain the Authorities that have been appointed by Revelation. They are 17 in number.

Elder Delong, was ordained to the office of a Highpriest, and appointed to preside and they are now rejoicing in hope of the Glory of God. Union and Peace prevail in their midst. To God be all the glory amen.

as over I remain yours truly,
G. J. ADAMS.

TESTIMONY.

I Jonathan Sumner, do hereby testify, that I was present at the Conference held in Nauvoo, soon after the martyrdom of Joseph and Hyram Smith, which was called by those who sought to place Sidney Rigdon at the head of the Church. While in conversation with a squad of Elders talking on the question of Rigdon's right to lead—

John P. Green, Marshall of the City, said they need not trouble themselves about it, for Joseph had appointed one to stand in his stead. I asked him why he was not here to take his place. He said he was not ready, but would be there after a time. I asked him where he lived; and he said up North a considerable distance. I asked his name and he said Strang, James J. Strang. I asked what sort of a man, and he said a young man. I then asked whether he had ever been in Nauvoo, and he said he had been and that Joseph baptized him.

JONATHAN SUMNER.

Voree, June 30th, 1846.

Signed in the presence of,

Benjamin C. Ellsworth,
George Ebersson,
Phineas Wright.

Note—John P. Green, died very mysteriously a few days after the statement above made by him.

NEW AND EVERLASTING COVENANT, OR,

The unconditional Promise made to the House of Israel, and the House of Judah, to be fulfilled in the last days.

In all the covenants made by God with his people we find conditions, but to this which is yet to be made we find no conditions.

It has however the following peculiarities:

- When it is made we find,
 - 1st—That it will be made only with the Jews.
 - 2nd—That his people the Jews will be without sin.
 - 3rd—God will write his laws in their hearts.
 - 4th—They shall all know God from the least to the greatest.
 - 5th—There will be no more teachers.
 - 6th—The Heathen shall know that the Lord has sanctified Israel.
 - 7th—The Sanctuary of God will be in the midst of them forever.
 - 8th—The Jews shall dwell in the land of Palestine for ever.
 - 9th—David will be their king forever.
- See Isaiah, 29 22, 23—51 10—Jer. 31 31 33 34—32 40—Ezek. 37 25 6 7 8—43 7—Ps 89 28—Romans 11 26 27—Hebrews 8, 8, 10, 11, 12—See also 33d chap. Jer.

DISCUSSION.

"Pure gold, the more you rub it, the brighter it will shine."

Mormons have always sought discussion with all men, because they believed that 'truth would prevail,' Finding Orson Hyde and John Taylor in Philadelphia, Presd't. Strang, sent the following letter, to which they returned the following answer.

Philadelphia, Aug. 30th 1846.

Messrs. J. Taylor and Orson Hyde,

Knowing from your public proceedings, as well as otherwise, that you and others associated with you, claim the right and are

attempting to use the power of dictating all the affairs of the Church of Jesus Christ, in all the world; not under the direction of the First Presidency thereof but independently. I suggest to you the propriety of your publicly showing by what means you are authorized to act as leaders to said Church, and offer to publicly discuss that question with you in this city, or any other proper place that will suit your convenience. Your answer to this, left at the house of Jacob Gibson, N. E. corner of 3rd and Dock street, near the Post Office, will receive immediate attention.

Most respectfully,

James J. Strang.

SIR—After Lucifer was cut off and thrust down to hell, we have no knowledge that God ever condescended to investigate the subject or right of authority with him. Your cause has been disposed of by the authorities of the Church. Being satisfied with our own power and calling, we have no disposition to ask from whence yours came.

Respectfully,

Orson Hyde,
John Taylor.

POETRY.

THE PROPHET J. J. STRANG.

By Charles B. Thompson.

Now we'll sing with one accord;
For a Prophet of the Lord;
Bringing forth his precious word,
Cheers the Saints as formerly.

When the Church in darkness was,
Lo, he sought their bands to loose;
And he called them, then to choose
The way of Truth and Righteousness.
For the Prophet Joseph's dead,
And the Lord through him hath said,
James I've planted in his stead,
To lead the Church in Righteousness.

And a holy Angel then,
Brought the interpreters to him;
That he might translate for them,
Ancient Records sacredly.

Even James he now inspires,
Yea, his heart he truly fires;
With the light that he desires,
For the work of Righteousness.

In Voree the plates were found,
Showing who were there cut down;
Unto James the same were shown,
And he translated sacredly.

And the law which Joseph gave,
To the Church, the Saints to save;
Teaching us how we should live,
He enforces rigidly.

Precious are his years to come,
While the righteous gather home
For the great Millennium,
Where h'll rest in blessedness.

Prudent in this world of woes,
He will triumph o'er his foes,
While the realm of Zion grows,
Pure for eternity.

VOREE HERALD.

Vol. 1.)

VOREE, W. T. SEPTEMBER, 1846.

(No. 9.)

TRUTH SHALL PREVAIL.

The following excellent hymn we clip from a former number of the New-York Prophet, the mouthpiece of the Church. We need not mention with what universal eclat it was received by the Church at the time, especially in Nauvoo, and by the Twelve themselves—as the fact is notorious; but we will just hint at the fact of its being dropped like a hot potato. And pray says the reader, when was that time? It was when the Church in Nauvoo recorded that awful, and suicidal vote. “We no longer want a Prophet to lead us.” We now, present this old favorite to our readers with pleasure, and commend it to the particular attention of the Brighamites, especially the 2nd verse, as an old and, neglected friend.

They may not only say with David. “How can we sing the sweet songs of Zion in a strange land,” but how can we sing this song of Zion in a “Church without a Prophet.”

HYMN.

Air—“The rose that all are praising.”

The God that others worship, is not the God for me.

He has no parts nor body, and cannot hear nor see,

But I've a God that lives above,

A God of power and of love,

A God of revelation.

O, that's the God for me, O that's the God for me, O that's the God for me.

A church without a Prophet, is not the church for me,

It has no head to lead it, in it I would not be,

But I've a church not built by man,

Cut from the mountain without hand,

A church with gifts and blessings,

O that's the church for me, &c.

A church without Apostles, is not the church for me,

It's like a ship dismasted, afloat upon the sea,

But I've a church that's always led

With the twelve stars around her head,

A church with good foundation.

O that's the church for me, &c.

The hope that Gentiles cherish is not the hope for me,

It has no faith nor knowledge, far from it I would be;

But I've a hope that will not fail,

Which reaches far within the veil,

Which hope is like an anchor;

O that's the hope for me, &c.

The heaven of sectarians, is not the heaven for me.

So doubtful its location, neither on land nor sea;

But I've a heaven on the earth,

The land and home that gave me birth,

A heaven of light and knowledge,

O that's the heaven for me, &c.

A church without a gathering is not the church for me;

The Saviour would not own it, wherever it may be;

But I've a church that's called out

From false traditions, fears and doubt,

A gathering dispensation;

O that's the church for me, &c.

John Hardy.

REVELATION.

On the eighth day of July, in the year eighteen hundred and forty-six, the word of the Lord came unto James J. Strang, concerning the organizing of the Church of Jesus Christ of Latter day Saints; and the planting of the stake of Voree, saying:

Trouble not yourselves any more concerning those who have been driven out of my city, and gone into the wilderness. For in the day that they fled to the wilderness where I had not told them to go, and were cast out of my holy city, which they had polluted, and from their habitations round about; even in that very day were they rejected of me. For with much long suffering and patience had I waited on them and warned them, and sent my servants unto them; and with judgments had rebuked them; and they would not return unto me. And all their usurpations and lyings, and false teaching have been an abomination unto me, and a stink in my nostrils; and their unlawful administrations has been as naught before me; and therein have I judged them with grievous sickness and sore judgments; therefore are they utterly cast out. But all who have hearkened unto my voice, and gave heed unto my words before I cast out those who polluted my holy city, and all who will harken to the strong testimony, which my servants, the Elders have carried out, and not altogether reject my words, which I have spoken by the mouth of my servants in these last days; even they shall be preserved in the bosom of my Church, and shall be taught in the way of truth. If they have done wrong they shall make restitution. If they have followed usurpers and apostates they shall renounce them. But if they will harken to my word when it comes to them they shall not be cast out. But if they will utterly reject it, they shall be cast out and shall be to you as heathen men.

And I will feel after those whose feet slid and whose steps faltered and if they harden not their hearts, they shall be converted and I will heal them, and will make their hands strong in the way of truth.

Therefore let not my servants trouble themselves with vain contentions nor make themselves wise above my word, and trouble not thyself about those who have been rejected of me, but seek ye diligently for wise men filled with the spirit and obedient unto my law, and unto my servants whom I have set above them. And appoint them to the several quorums and offices of the Church, and if they become disobedient and rebellious they shall be removed and others put in their places. And this shall ye do in wisdom and with prudence, but the First Presidency ye shall appoint by my word only for this is a law unto you.

KIRTLAND.

A conference was held at Kirtland on the 7th, 8th, 9th, and 10th, of August and the Stake at that place reorganized according to the Law of the Lord and the word of his prophets.

The attendance was very general, nearly all the branches in Northern Ohio being represented. President Strang presided—Lester Brooks, was ordained an Apostle of the Lord Jesus Christ, Lester Brooks and Moses Smith of the Twelve, and Martin Harris, and Hazen Aldrich, Highpriests with several Elders were appointed to go to England. A full set of officers of the stake were appointed, and a most perfect state of union produced.

The Saints in Kirtland are in full legal and peaceable possession of the Temple of God in that place. They hold it by legal title. The usurpers have brought a suit against them, and after preparing the cause for trial they withdrew the suit and paid up the cost leaving the true Church in possession of the Temple. Moreover the organization includes nearly every person in Kirtland who hold a standing in any of the parties into which the Church has been divided.

The following resolutions were passed. Resolved unanimously. That we believe Joseph Smith late President of the Church, was a prophet of the most high God, called to be a Prophet, Seer, Revelator and Translator, an Apostle of the Lord Jesus Christ, and an Elder of the Church. That God spoke to him from Heaven, and gave him Commandments, and ministered to him by his holy Angels, and inspired him, and gave him power to introduce this dispensation and institute this Church according to the will of God.

RESOLVED unanimously. That we acknowledge the authority of the Bible, Book of Mormon, and Book of Doctrine and Covenants as they have been heretofore held in the Church; but in all cases where the various copies disagree, or are of doubtful authority, we will acknowledge the true word, as it shall be truly ascertained to have been originally established.

RESOLVED unanimously. That we will uphold and sustain by our faith and prayers all the authorities, Priesthoods, Presidencies, Councils and Quorums of this Church according to the Laws of the Church, and the commands of God, as laid down in the Book of Doctrine and Covenants.

RESOLVED, (one vote in the negative), That we sustain and uphold with our faith and prayers, and acknowledge in his administration James J. Strang, as First President of this Church, and as the duly appointed successor of Joseph Smith; as Prophet, Seer, Revalater, and Translator unto this Church, according to the Law of the Church, and the word of God.

RESOLVED unanimously that we will be governed in all things by the Law of God.

RESOLVED unanimously. That we utterly disclaim the whole system of Polygamy known as the spiritual wife system lately set up in Nauvoo, by the Apostates who claim the authority there, and will neither practice such things nor hold any fellowship with those that teach or practice such things.

The High Council consists of:

Hiram L. Rounds,	William Cowdery,
Amos Ranney,	Daniel Bliss,
Roger Plaisted,	James Stray,
Preserved Harris,	James Crompton,
Martin Harris,	William Fuller,
Luman Carter,	John Andrews,

The Presidency consists of Leonard Rich, Amos Babcock, and Sylvester B. Stoddard, and Jacob Bump is Bishop.

VOREE HERALD.

VOREE, SEPTEMBER, 1846.

RIGDONISM.

We have for sometime contemplated publishing an article reviewing the foundations of Rigdonism but have delayed it from time to time for want of room, until it has become needless. Rigdon's cause is lost. His organization is broken up and will never be renewed. There was much of honesty, integrity and talent in his organization, but it was not the true church. It was a fine edifice built on a rotten foundation. As the foundation sunk the superstructure fell in pieces and no man can rebuild it.

Truth cannot be built up on a lie, Rigdon, was one of the First Presidency and as such was above the Twelve, (D. & C. §. 3d. p. 12- § 104 p. 7th.) and had a right to preside over the Church and the High Council, in the absence of Joseph Smith or his duly appointed successor (D. & C. sec. 5th, p. 6th. But this does not make him the successor, or give him the First Presidency. The moment he set up that claim he became a

usurper. And when he organized a new church April, 6th. 1845. the falsity of his position became too obvious, (See D. & C. §. 7th. ¶. 20 85, p. 3d.) The arguments now relied upon in Rigdon's favor by his few remaining followers are about as ridiculous as those relied on by the Brighamites. The chief reliance seems to be on §. 85 of the D. C. par, 3d, which says that Sidney Rigdon and F. C. Williams are accounted equal with Joseph in holding the Keys of this last Kingdom, which was introduced April, 6th, 1830. not 1845. It is difficult to perceive on what ground any one can imagine this to make Rigdon the First President of the Church. It gives Joseph the keys of the Kingdom, for time and eternity. It gives Rigdon the same at present but with no assurance for the future. It recognizes in Joseph the oracles, the word of God, the keys of mysteries, and revelations, and leaves Rigdon, and Williams, to receive the word of God, through the administration of Joseph, thus putting them under him instead of making them successor to him. So Rigdon understood the revelation, and so he acted from 1833 to 1844. Unless this be the true construction of the revelation his whole life for 11 years is but a living lie.

We have got now a record of some forty prophecies made by him within 2 years. The time for the fulfilment of a score of them is passed and not one is fulfilled, but we have not thought proper to show him up on them for two reasons. First the breaking up of his organization renders it unnecessary, second, Rigdon, is insane, is a mere monomaniac. The things he has done no man of his talent ever did while in his right mind. There is no mistake about these matters, and no room for any two opinions. He is as certainly now a maniac as he has one spark of honesty or one grain of common sense.

THE TEMPLES.

There has been much feeling among the Saints about the Temples, and many fears entertained lest we should lose them through the machinations of wicked men, and the usurpations of apostates. In regard to the titles to the Temples, there need be no uneasiness. The lands on which they were erected, were conveyed to Joseph Smith, "sole Trustee in trust for the Church," and to his "Successors in the First Presidency" and as James J. Strang is the successor in the Presidency and no body else holds that office or pretends to hold it, there can be no difficulty as to the title, whatever there may be as to the possession.

The Temple at Kirtland is in possession of our Brethren of the true order. The Brighamites brought a suit against them, but on examination of title deeds they withdrew the suit, paid up the costs, and left the house of God in the possession of his children.

The deed of the Kirtland Temple is to "Joseph Smith Junior, and his successor in the office of Presidency" of the Church, "in trust for the use of the members of the Church aforesaid, according to the articles

and covenants of said Church." The Church in that place is united in a most thorough and perfect organization. The Bishop is a very efficient man: take things all in all there was never a time when the true Church was in less danger of losing their Temples. Law, right, possession, unity of brethren and public opinion are in our favor. Various movements have been made of late to get the Temple out of the hands of the Presidency, into the hands of Trustees appointed by some other means. But the acts having all been done subsequent to the vesting of the title in the Presidency, can not divest it of its title.

The Church was organized in Illinois under a statute of that State for the purpose of holding real estate &c, in a corporate capacity, by making Joseph Smith, Trustee in manner following:

From a Book of Mortgages and Bonds, page 95.

"City of Nauvoo, Hancock Co, Illinois, February 2, A.D. 1842.

"To the County Recorder of the county of Hancock.

"Dear Sir:—

"At a meeting of the Church of Latter Day Saints at this place, on Saturday the 30th day of January, A 1841, I was elected sole Trustee for said Church, to hold my office during life, (my successor to be the First Presidency of said Church,) and vested with plenary powers as sole Trustee in Trust for the Church of Jesus Christ of Latter Day Saints, to receive, acquire, manage and convey property, real, personal, or mixed, for the sole use and benefit of said Church, agreeable to the provisions of an act entitled 'An Act concerning Religious Societies,' approved February 6, 1835.

"Joseph Smith, [L. S.]"

"State of Illinois, Hancock County, ss.

"This day personally appeared before me, Daniel H. Wells, a Justice of the Peace, within and for the county of Hancock aforesaid, Isaac Gulland, Robert B Thompson, and John C. Bennett, who, being duly sworn depose and say that the foregoing certificate of Joseph Smith is true.

"Isaac Gulland,
"R. B. Thompson,
John C. Bennett.

"Sworn to and subscribed this third day of February, in the year of our Lord one thousand eight hundred and forty-one, before me. "Daniel H. Wells Justice of the Peace."

To Joseph Smith as such Trustee, and to his successor as above the Temple in Nauvoo, was decreed. And this fact alone tells the whole reason why Babbit Haywood & Fullmer cannot sell that Temple. Capitalists are not much disposed to buy a mere naked possession without even a shadow of title. And until Babbit Haywood & Fullmer, can show that they are successors to Joseph Smith, in the First Presidency they cannot set up any pretence to title to the Temple, or other Church property. All we ask of the Brighamites, is that they will not burn the Temple down and lay it to the mob. We will risk the legal right.

PHILADELPHIA.

The saints in Philadelphia are in a flourishing state. Pres. Strang and Elder Adams have been spending a short and happy season with them and left them in a spirit of Christian Union seldom equalled. The efforts of Hyde and Taylor to prevent the brethren hearing truth were unavailing. The Rigdonite organization there may be considered at an end, and the Brighamite faction is breathing its last. The organization of the church in that place includes nearly all the virtue and talent of the place which was ever connected with it. It is the same organization which was made by brother Hyrum Smith,

John Greenhow,	Presiding Eldr.
Saml G. Flagg,	} Counsellors.
Peter Hess,	
Charles Greenwood,	Clerk.
Jacob Sylfitt,	Bsihop.
Charles Greenwood,	} Counsellors.
Jacob Gibson,	
6 Highpriests,	5 Elders and 2 Priests.

NEW YORK.

The Church in New York, is restored to order and the scattered sheep are gathering up. Lucein R. Foster, presides over them assisted by J. W. Jenks, J. Canny is clerk. Thus we gather up the wheat. Br. Foster, has presided there a long time and the entire growth of the church is identified with his ministry. Br. Jenks, has long been efficiently connected with every good work. Against such men, if slander whispers even in the dark it is but to be rebuked. The work will go on gloriously there. The Brighamites will have hard work to keep up an organization at all, in the city.

BOSTON.

Pres. Strang, and Elder G. J. Adams, arrived in Boston the 16th inst. and met a most cordial greeting from all parties (which all parties will soon be one church). A very few individuals insisted that they were apostates and that the twelve forbid their conversing with such but it was no go. Adams though not on his "native hills" was on the field of his triumphs. The spirit of old times was restored. Those who but for him had not known the gospel came off and kindly to show him the way to the church and ended by learning it of him. We predict a larger branch in Boston, than any where else in the U. S. And we predict a speedy end of Brighamism there. Put down a peg there.

Conference in Knox Co. Ills.

We received sometime since the proceedings of a large Conference in Knox Co. at which all the branches in that section of the state were represented, and which we intended to lay before our readers in this number but the article is mislaid. Jehiel Savage, of the Twelve and several other distinguished Elders, were in attendance. The Conference were unanimous in sustaining the true authorities of the Church and the principles of the Gospel.

PITTSBURG.

The saints in Pittsburg have nearly all returned to the true order of the Church. James M. Greig, is presiding Highpriest over all that section of Pennsylvania. There are many excellent Brethren in that district who are rapidly coming up to the work of the Lord.

A CURIOSITY.

Below we publish a license granted by the Brighamite usurpers before their plan of operations was matured. They did not exactly know who to make President, and thought by writing "Twelve Apostles" they would get in materials enough for one "President" at least.

TO WHOM IT MAY CONCERN.

This certifies that Amos Babcock, has been received into the Church of Jesus Christ of Latter day Saints, organized on the sixth of April, in the year of our Lord one thousand eight hundred and thirty, and has been ordained an *Elder*, according to the rules and regulations of said Church; and is duly authorized to preach the gospel, agreeably to the authority of that office.

Given by the direction of a General Conference of the authorities of said Church, assembled in Nauvoo, Ill., on the sixth of April, in the year of our Lord one thousand eight hundred and fortyfour.

Twelve Apostles, President.

Willard Richards, Clerk.

Recorded at Nauvoo, Sept. 2nd, 1844 on licence Record, book A. p. 131.

W. Richards, Recorder.

P. P. PRATT.

The "Archer of Paradise" had the worst luck of any body while in Boston. Instead of getting up something spiritual he only roused the power civil, and instead of his works following him it was the Sheriff, and the police. He had the sharpest time entirely in getting out of the city. Between notes for borrowed money, writs for seducing wives, and warrants for adultery he would have stood but a slim chance of getting any more spirituals if the officers had caught him. Truly it must be mortifying to him to come to Boston, appoint a meeting and advertise it through the papers and then have to run away and disappoint his congregation to avoid a trial for his crimes. But such is the fact. Oh "Archer" Thou hast missed thine arrows and thy fate is sealed. The poison of thine own corruptions which destroyed so many is now upon thee.

GREEN CASTLE.

Green Castle is a very pretty little town in the Cumberland valley. A short distance from it is the farm purchased by Sidney Rigdon, and a worse location could scarcely have been made. The valley is a rich farming country but it is a very thorough and scientific system of farming that has made it so. Adventure farm Rigdon's purchase is what in a state of nature would not be considered cultivatable by western farmers. The soil is naturally bad and disposed to exhaust. Patches of

mere naked rock are numerous and extensive and a few acres of really handsome land on the creek bottoms are liable to frequent inundations by which the crops are lost. Lands in the west with all its advantages in roads, schools, societies, improvements, health, &c are worth about \$5 per acre. That cost near forty, and what is of equal consequence Rigdon can never redeem it from incumbrance. He or his will never own it. Rigdon's cause is lost.

MESSENGER AND ADVOCATE.

We have been anxious to get a peep into Rigdon's mouth piece for a long time past but Br. Robinson "wont Exchange" Just as you like Brother, we got your files by paying for them, and then found you too small fry for any more than a passing notice.

An Editor of a paper must think much of his cause when he dont dare advocate it in the presence of his opponents.

HONEST.

Nearly all the talent of Rigdon's organization including about half his quorum of the Twelve have left, and connected themselves with the true church, as private members. Let justice be done them.

ENGLISH CHURCHES.

We learn by brethren just over from England, that the Churches in that country are in great confusion in consequence of the misgovernment and oppressions of the Brighamites. It is said that many Elders have been sent through all parts of the land with the continual cry of money! money! which has been paid over to them liberally on liberal promises of the great things to be done for them, until they are worn out with plundering, and discouraged with giving, and have lost confidence in the Brighamite rule.

It is doubtful whether they will get up an other ship load for California. But the consequences of a want of true and faithful Elders, and a superabundance of wolves in sheeps clothing, is exhibiting itself in a great want of faith, and an entire abandonment of the preaching the gospel to unbelievers. It is necessary to preach the true order to them now before a general apostacy shall take place. It seems to be the determination of the Brighamites to ruin what they cannot rule. And they seem to prefer that a man should become an infidel rather than believe in the book of Doctrine & Covenants.

PROGRESS OF THE WORK.

All the organized branches of the Church, of which we can hear in Wisconsin, Michigan and Ohio, acknowledge President Strang and the true order of the church. In Pennsylvania, we can hear of but one Rigdonite, and one Brighamite organization. All Northern and central New York is with us. A large majority of the Saints in the New England States, New Jersey, Indiana Illinois and Iowa, are with us and the work is progressing far and wide in the Southern States and in England.

There are engaged and in the faith with us nearly all the best preachers of the church all the living witnesses of the book of Mormon save one, and every surviving member of the family of Joseph Smith

VOREE.

In matters pertaining to the Saints men seem never to be satisfied with the naked truth. Every thing is exaggerated, underrated or misrepresented. Many Newspapers have published a statement that Voree contained ten thousand inhabitants. A few have tried to give currency to the saying that it had none. That the city was *non est incensus*. As the place began to be built last April, principally, by a plundered and exiled people, it certainly is not a very rich city. Its population dwell in plain houses; in board shanties, in tents, and sometimes many of them in the open air, and if any of those good truth telling christians who say Voree is *NON EST* will call here on a Sunday we will show them a congregation of from one to two thousand people, besides those who stay at home. The place is more prosperous than could have been expected in the present impoverished state of the church. All who come here find plenty of employment at good wages and a bountiful supply of all the necessaries of life at low prices. Men of all trades and occupations except idleness and slothfulness can be employed here to advantage. It is undoubtedly the best location ever occupied by the saints, and is destined to make a flourishing town of a large class. As it is near the west shore of Lake Michigan it is easily accessible to emigrants from the east. The expense of a removal from any place east of the mountains to Voree is less than half the cost of going to Nauvoo. There is none of the exposure to river fevers, and when you get here industry is rewarded and rights respected by a peaceable law abiding people.

THE ARCHER OF PARADISE.

What has become of P. P. Pratt? He advertised to preach in Boston, but writs, warrants, and policemen are getting too thick after him. The Archer shot himself—out of Boston. At New York, he did not venture an advertisement but presented himself to the unexpected congregation, begging money, to get back to the camp with. There is a screw loose some where. Pratt, left

the camp for England. Why return so soon? Is he afraid of the grasping ambition of Brigham? Or does he conclude that the English churches will not submit to further plunderings.

TROUBLES IN NAUVOO.

There has been much talk and a little fighting lately, at Nauvoo. Two battles seem to have been fought at long shots, and about a dozen men killed. The mob party had the worst of it, and showed the white feather. There seems to be more brag than fight in them, and it is not likely that they will ever take Nauvoo, or possess the Temple of God.

Indications at least are that both Apostates and mobs will be foiled, and that the Temples will remain in the hands of the people of God. What say Mr. Sharp, and Col. Williams? Will you come in peace to the Temple and hear Pres. Strang, preach the Gospel of peace? When he preaches peace to you, you will know he means what he says.

NAUVOO POST OFFICE.

Who is P. M. at Nauvoo? We can't learn who, but from the scandalous manner in which business is done there, it ought to be Almon Babbit. Letters mailed at that office are opened, read, and either suppressed or resealed & sent on, as seems convenient to the rogues who do it. Letters sent there, frequently are not delivered till after being read, and sometimes not at all. We send many copies of the Herald there, but few of them are delivered when called for. Not long since a copy, directed to "Mrs. Lucy Smith," fell into the hands of ALMON BABBIT Esq. who refused to let her have it or read it, till she promised to return it to him as soon as she could read it through. A few such abuses as this must be redressed before confidence can be restored, and a hearty support giving to the powers that be in that ill fated city.

POETRY.

ADDRESS TO THE SAINTS IN NAUVOO.

O ye mourners in Zion afflicted oppressed,
While troubles arise in your sight like a mountain,
Remember the spirit which once you possess'd
When wisdom and love flowed to you from the fountain,
And God in his mercy your righteousness blessed.
Remember the words of the Prophet and Seer.
Ere his spirit had fled from affliction and sorrow,
Though the time may be short of my tarrying here,
And the day may be dark, yet a glorious tomorrow

Shall arise and its light, god's people will cheer.

If removed from the earth ere Messiah doth come,
The Saints need not wander in darkness and night,
Away from the land of their fathers to roam
But God will be with them, and glory and light,
Shall point it to Voree, as the Saints quiet home.

And the promise of God as eternity sure,
Is fulfilled, and the heart of his children rejoice,

And ever and ever his words will endure,
For lo, we see planted the man of his choice,

With Urim and Thumim our rest to secure.
Then hail fair Voree, and the light that is shining

Through James by the Urim and spirit of love,
May thy light still grow lighter, and never declining

Increase till thy wisdom, and wisdom above,
Shall bring back the glory our God is designing.

Rogers.

PRAYER OF ISRAEL.

God of Israel's hope whose spirit did inspire
The Sacred Psalmist with poetic fire,
Attune, oh God, the again sacred lyre
With thine own hand.

That earth again may hear the holy strains,
That swept of yore o'er Judah's lovely plains,
For scarce a vestige now on earth remains,
Of its pure flame.

Oh, let a Miriam's gladdening song arise,
In shouts of victory above the skies,
Let tears no longer fill thy children's eyes,
In Zions land.

Let us the glorious songs of triumph sing
Which did through Israel's armies ring,
When thou destroyed thy gyptas scoffing King,
In the Red Sea.

Let Gentile hosts no more exulting say
That thou thy coming still doth long delay,
Hasten oh Lord, the welcome happy day
The day of rest.

When Heaven and earth, and sea and land
Shall swell the multitude at thy right hand,
In immortality possess the land,
In peace and joy.

Rogers.

TERMS.

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VOREE HERALD.

Vol. 1.]

VOREE, W. T. OCTOBER, 1846.

[No. 10.]

TRUTH SHALL PREVAIL.

Printed and Published for the Church of Jesus Christ
of Latter day Saints by
JOHN GREENHOW.

CONFERENCE MINUTES.

Minutes of a General Conference of the
Church of Jesus Christ of Latter Day
Saints, congregated at the City of Voree,
Oct. 6th and 19th inclusive.

Oct. 6. Conference convened at the usual
hour, when Aaron Smith was, on motion,
appointed President pro tempore, and Josiah
Mainwaring Clerk. Preaching by Jehiel
Savage, of the Twelve, and Elder Samuel
Phelps. Adjourned.

Oct. 7. Conference opened by prayer,
after which the Delegates proceeded to report
the branches.

(Representation omitted for want of room.)

Gen. Bennett read an extract of a letter
from President Strang, requesting the con-
ference to do no business, excepting the
preaching of the Gospel, until his arrival.
Agreed to by the President pro tempore,
Aaron Smith. Adjourned.

Oct. 8. Conference met pursuant to ad-
journment. Prayer by S. Phelps. Elder
Collins Pemberton commenced the discussion
of controverted points, to which Gen. Ben-
nett objected; whereupon it was resolved
that Elder Phelps preach. Preaching con-
tinued, on regular adjournments from time
to time, until the 12th.

Oct. 12. Conference met, and adjourned
until Monday, the 14th, at 3 o'clock, for the
arrival of President Strang.

Oct. 14. Conference met pursuant to ad-
journment, whereupon James J. Strang, (on
motion of Gen. Bennett, unanimously sus-
tained by the conference), assumed the pre-
sidency, and proceeded to give a detailed ac-
count of his mission to the eastern cities.

Adjourned to Monday 19th, at ten o'clock.

Oct. 19. Conference met pursuant to ad-
journment, President Strang in the chair.
Prayer by John C. Gaylord.

On motion of Gen. Bennett, unanimously
sustained by the conference, Gilbert Watson,
general church clerk, assumed the clerkship.

The proceedings of the special conference,
at Kirtland, of Aug. 6th, 7th, 8th, and 9th,
were presented by President Strang.

On motion of Gen. Bennett, resolved
unanimously, that this general conference
cordially approve of the re-organization of
the stake of Kirtland, and of the proceedings
of its special conference.

The instructions given to the mission to
England were read by President Strang,

which were, on motion of John Gaylord,
president of the elders' quorum, unanimously
approved.

President Strang presented the organiza-
tion of the Philadelphia branch, which were,
on motion of Benjamin C. Elsworth, senior
president of the Seventy's quorum, unani-
mously approved.

President Strang presented the organiza-
tion of the Boston branch, as arranged by
Elder George J. Adams and himself, which
was, on motion of Gen. Bennett, unani-
mously approved.

President Strang presented the organiza-
tion of the New York City branch, which
was, on motion of Nathan Stoel, unani-
mously approved.

President Strang presented the subject of
the Russia mission, which was postponed
until the next April conference, for want of
the necessary papers.

On motion of Gen. Bennett, the mission to
the Pacific was approved and continued.

President Strang introduced the subject of
the India mission, with appropriate remarks,
which were continued at some length by El-
ders Elsworth, Sumner, and others; where-
upon, on motion of Benjamin C. Elsworth,
president of the Seventies, President Strang
was vested with full powers to carry out the
mission, and the mission was unanimously
and enthusiastically approved.

Gen. Bennett said that he was a warm per-
sonal friend of President Rigdon, and that
he had ever held him in high estimation, and
did not wish the conference to take any harsh
measures in relation to him—he moved,
therefore,

That President Strang enquire of the Lord
in relation to the final disposition of Presi-
dent Rigdon's case. Carried unanimously.

Gen. Bennett observes that he was ap-
pointed, ordained, and anointed to the pon-
tificate of the church, on the 19th January,
1841, and continued in said office, as Joseph
Smith's condjutor, until the 17th May, 1842,
when he withdrew as follows:

"May 17, 1842.

"Brother James Sloan,—

"You will be so good as to permit Gen.
Bennett to withdraw his name from the
church record, if he desires to do so, and
this with the best of feelings towards you
and Gen. Bennett.

"JOSEPH SMITH."

"In accordance with the above, I have
permitted Gen. Bennett to withdraw his
membership from the church of Jesus Christ
of Latter Day Saints, this 17th day of May,

1842, the best of feelings subsisting between
all parties.

JAMES SLOAN,
General Church Clerk and Recorder."

He further stated that on the 7th of April,
1841, he was appointed to the first presiden-
cy of the church, as stated in the Times and
Seasons, Vol. II., No. 12, page 387, as fol-
lows:

"Gen. J. C. Bennett was presented with
the first presidency, as assistant president,
until President Rigdon's health should be re-
stored."

This was done at the general conference,
and he continued to officiate in that office
(in addition to his own station as pontiff, un-
til the 17th May, 1842; after which George
J. Adams occupied said place in the first
presidency up to the time of Joseph's death.
He contended that brother Adams was one
of the sons of thunder in the church, and had
done as much good as any other man on
earth—he therefore moved,

That this general conference do fully,
freely, and cordially receive and sustain
brother George J. Adams in all the offices
to which he was appointed by Joseph Smith,
and which are recognized by President James
J. Strang. Carried unanimously by accla-
mation.

On motion of John Gaylord, resolved, that
a committee be appointed to provide ways
and means for the removal of Mother Smith
to Voree; whereupon John Gaylord, Gur-
don Brown, and Duty Griffith were appoint-
ed said committee.

Gen. Bennett stated that he had been ac-
quainted with Dr. William E. McLellan for
about fifteen years—that Dr. McLellan was
one of Joseph's original Twelve, and was
one of the most talented, enterprising, and
worthy brethren in the church, with an un-
sullied reputation—he therefore moved,

That Dr. William E. McLellan be cordial-
ly welcomed to the bosom of the true church,
and received and sustained in his apostolic
office, to which he was re-ordained and con-
firmed by President Strang. Carried unani-
mously.

Gen. Bennett remarked that he had long
been acquainted with Dr. Samuel Bennett,
the escutcheon of whose fame had never been
spotted by the venom of the slanderer's
tongue—he therefore moved,

That this conference gladly receive and
sustain Dr. Samuel Bennett as one of the
twelve apostles of the Lord Jesus Christ in
the dispensation of the fullness of times
Carried unanimously.

On motion of Gen. Bennett, resolved,

unanimously, that the president and clerk revise the conference minutes, and publish such portions as the president may deem necessary.

On motion of Gen. Bennett, conference adjourned sine die.

JAMES J. STRANG, President.
GILBERT WATSON, Clerk.

Collins Pemberton has been excommunicated from the Church for gross immoral conduct, and Jared Carter for schism and heresy.

Many of our friends and brethren will doubtless feel somewhat disappointed at not receiving answers to their letters. They will all be attended to as soon as possible.

On my arrival at Voree I was very anxious to see Gen. J. C. Bennett for many reasons, one of which was, that I believed him to be a man as much belied as any man now living; for many times while in the printing office at Nauvoo, and John Taylor's house, have I listened to the plans concocted for his destruction by J. Taylor, W. Richards, and W. W. Phelps, &c., and those who could fabricate the greatest lie, to blast his character in the eyes of the world, were counted the best men; and for months did they rack their brains, and strain their inventive faculties, to injure the man that had done more by his talent and zeal for the church, than, perhaps, any other man except Joseph. Also, I was given to understand that he received the first patriarchal blessing ever given by Hyrum, which I requested to see, and considered of so much interest, that I prevailed on him to allow it to be printed, feeling assured that it would be read with pleasure by the brethren, both at home and abroad.

JOHN GREENHOW.

A blessing pronounced on the head of J. C. Bennett, son of J. and N. Bennett born in the town of Fair Haven, Bristol county, Massachusetts, August 3d, 1804, by Hyrum Smith, patriarch of the church of Jesus Christ of Latter Day Saints, September 21, 1840.

John C. Bennett,—I lay my hands upon your head in the name of Jesus Christ, and inasmuch as thou art a son of Abraham, I bless you with the holy priesthood, with all its graces and gifts, and with wisdom in the mysteries of God. Thou shalt have knowledge given thee, and shalt understand the keys by which all mysteries shall be unlocked. Thou shalt have great power among the children of men, and shalt have influence among the great and the noble, even to prevail on many, and bring them to the knowledge of the truth. *Thou shalt prevail over thy enemies.* and shalt know when thou hast gained power over them, and in this thine heart shall rejoice. Many souls shall believe because of the proclamation thou shalt make. The Holy Spirit shall rest upon thee, inasmuch that thy voice shall make the foundation on which thou standest to shake, — so great shall be the power of God.

His favor shall rest upon thee in dreams and visions, which shall manifest the glory of God. Beloved brother, if thou art faithful, thou shalt have power to heal the sick, cause the lame to leap like an hart, the deaf to hear, and the dumb to speak, and their voice shall salute thine ears; thy soul shall be made glad, and thy heart shall rejoice in God. Thou shalt be like unto Paul, who, according to his own words, was like "one born out of due time," and shalt have the visions of heaven open, even as they were to him.

Thy name shall be known in many nations, and thy voice shall be heard among many people. Yea, unto many of the remnants of Israel shalt thou be known, and when they shall hear of thy coming they shall rejoice, and thou shalt proclaim the gospel unto many tribes of the house of Israel.

If thou shouldest step aside from the path of rectitude at any time because of temptation, the Lord shall call after thee, because of the integrity of thine heart, and *thou shalt return to the path from whence thou hast strayed*, for God shall illumine thy path by the light of his everlasting covenant, and with its light thou shalt keep the way.

God is with thee, and has wrought upon thy heart to come up to this place that thou mayest be satisfied that the servants of God dwell here. God shall reward thee for thy kindness, and thou shalt be fully satisfied *hereafter*. Thy soul shall be enlarged, thy mind shall be clear, and thy judgment informed, and the knowledge of all things shall be made clear to thy understanding. Thou wilt have to pass through tribulation, but thou shalt remember the promises of the Lord, and shalt be comforted, and shalt have the greater manifestations of the power of God.

Thou must travel and labor for Zion, for this is the mind and will of God. Let thy voice be heard, and thy prayers and supplications and thy rejoicings be known. Turn not aside from the truth for the popularity of the world, but be like Paul. Let God be thy shield and buckler, and he shall shield thee forever. Angels shall guide thee, and shall lift thee out of many dangers and difficulties; and after thou art delivered, thou shalt know they have done it, and thy heart shall be comforted.

Thou shalt have power over many of thy friends and relations, and shalt prevail with them; it shall be like Paul reasoning with Felix, and they shall tremble when they hear thy words. Thou shalt be blessed with the blessings of Abraham, Isaac, and Jacob, and if thou art faithful, thou shalt yet be a patriarch, and the blessings thou shalt pronounce shall be sealed in heaven. Thou shalt have an inheritance amongst the Saints in time and in eternity, for this is the will of God. If thou continue faithful and steadfast in the everlasting covenant, thou shalt have power over the winds and the waves, and they shall obey thy voice when thou shalt speak in the name of Jesus Christ.

The power of God shall shield thee while thou art laboring for Zion. Thou shalt out-

ride the storm of adversity with patience, and shalt be crowned with immortality in the Celestial Kingdom, when Christ shall descend. Even so. Amen.

R. B. THOMPSON, Scribe.

The following is the licence given by Joseph and Hyrum Smith, to Elder G. J. Adams, a few days before their martyrdom:
"To whom it may concern;

GREETING:—

Know all men by these presents, before whom this may come, that we have this day ordained, consecrated, and set apart, our worthy and faithful brother, Elder George J. Adams, by the authority of the holy priesthood, by the imposition of our hands, to be an *apostle* and a *special witness* to the nations of the earth, (and especially to the empire of Russia,) of the dispensation of the fulness of times, to stand in this age to the Church of Latter Day Saints as Paul stood in the primitive church, having full power to regulate the church among all nations where he may travel, (in the absence of the quorum of the twelve) and we cheerfully recommend him as a faithful minister of the new and everlasting covenant, to the confidence, liberality, and fellowship of the saints and honourable men in all the world.

JOSEPH SMITH,
HYRUM SMITH,

Presidents of the Church of Jesus Christ of Latter Day Saints.
Nauvoo, June 7th, 1844."

VOREE HERALD.

VOREE, OCTOBER, 1846.

INDIAN MISSION

It is well known to many of the brethren that the prophet Joseph, a short time before his death, undertook to establish a mission among the Indians, and place it upon a permanent foundation. For this purpose he designed making a small settlement among them, establishing trade and the arts necessary for their intellectual culture and moral improvement, as well as a place of gathering instruction; and where poor brethren, who are willing to devote themselves to the improvement and salvation of their less favored fellow creatures, can have their families with them, and the free enjoyment of the soil without molestation, and in peace with all the world.

This measure the president has never lost sight of. *The place for such a work has already been pointed out by the finger of God*, and measures for its occupation are now far advanced. The present prospect is, that a large mission, fully provided, will be on the ground early next Spring. The situation is a most delightful one, in immediate proximity to vast numbers of Indians, and secure from molestation of any kind.

President Strang has had an interview with the representatives of fifteen tribes of Indians, and found them prepared to receive the work. The proper authorities have been consulted in the matter, and no objection is raised in any quarter. The matter will be more fully laid before the branches by messengers specially instructed in the premises, and holding their commissions

from the first presidency, who alone are authorized to act in establishing the mission.

Elder George J. Adams has been appointed, by revelation, a member of the first presidency of the church of Jesus Christ of Latter Day Saints, in the place of Elder Sidney Rigdon, who has long refused to fill that place in the proper order of the church, and by attempting to build on his own foundation without the authority of God, has become broken in intellect, and his mind given over to diabolical hallucinations.

We are informed that Orson Hyde, before leaving the camp near Council Bluffs, as a last effort to destroy the churches which he cannot rule, has made a tool of an Indian whom he has baptized and ordained to go out among the churches, and call himself a Lamnite prophet. We presume it is not one of the same two Indians whom Brigham Young employed to murder Col. Dunham, but do not certainly know. He is, at least, one of those to whom Col. Dunham was sent by ordination under the hands of Joseph Smith, and his murder was for nothing but refusing to resign that authority.

President G. J. Adams has charge of the churches in the New England States, New Brunswick, and Nova Scotia.

Elder Samuel Bennett has apostolic charge at present in the city of New York, and the adjacent country.

Elder John E. Page has suffered long and painful sickness the past season, and is just getting in health again. A little assistance would bring him again into a rich field of usefulness, where his talents eminently qualify him for success.

We feel that some apology is due to our readers for the irregularity of the Herald, but, when they consider the vast amount of business that necessarily falls upon us, and must be attended to, and the difficulties of getting the paper printed, having no press at Voree, they will make every allowance. These difficulties will now be removed, in a great measure, as we are daily expecting a press and type which we have purchased, when our readers may look for their papers regularly. Brother Greenhow and family have arrived at Voree, and he will see to that part of the business. Any of the brethren, who have the means and disposition to assist us at this time, will please forward it as soon as possible. It is not necessary to say any more on this subject, for all that think at all can judge of our situation.

Brethren, having received the unction from the Holy One, bearing testimony to the truth, and having peace and joy in the Holy Ghost, through your faith and obedience, it is high time that you, as well as us, began to realize your standing and calling, and heart and hand, as one man, take hold, that the work of the Lord may roll forth till light and knowledge be spread from pole to pole, and a people prepared for the coming of the

Lord. Let us arise, then, from our lethargy, and stand up like men of God, and as those believing what they profess, and do with all our might whatever our hands find to do, and let no man be found an idler in the vineyard of the Lord.

We have not yet received any particulars respecting the Greencastle conference, but have been credibly informed that Mr. Rigdon assured his brethren Elijah would certainly pay them a visit. If brother Richards would favor us with the particulars of the mission of so august a personage, we should esteem it a great favor, for we are satisfied that it must be of the highest importance to us and all the family of man, and shall feel happy in rendering every assistance in our power to make the world acquainted with the message.

BRIGHAMISM.—There is a clique of Brighamite Mormons amongst us, in and around Voree, who in order to secure themselves from merited disgrace, are continually manufacturing and circulating low vituperation, calumny, and detraction, by oral scandal, abusive letter writing, and clandestine meetings, against some of the most active and efficient members of the church. All matters authorized or countenanced by the First Presidency, and the legal authorities of the Church of Jesus Christ of Latter Day Saints, and necessary for the public, will appear in the Voree Herald, or in official documents, and commissions, over the signature of the President of the church. The saints, and the public in general, are hereby cautioned against all clandestine or unauthorized movements, not sanctioned as above, as seditious, schismatic, and subvertive of the general good. We do not wish to be classed with those rebellious and restless spirits, who, being destitute of talent, character, or christian integrity, are acting as petty scavengers for those corrupt and wicked men who have gone into the wilderness, and who are constantly striving to stir up strife amongst us. Many of them pretend to be our friends in order to be able to do us the greater injury by false and malicious representations, while at the same time they are our worst enemies. We contend for law, order, and unsophisticated virtue.

REUBENISM.—A petty pamphlet entitled "James J. Strang weighed in the balance of truth and found wanting; his claims as first President of the Melchisedek Priesthood, refuted. By Reuben Miller, elder of the Church of Jesus Christ of latter day saints. Burlington, W. T., 1846," was put into our hands on our return from the east. It is very "small potatoes, and few in a hill," tho' we shall allude to some of its glaring absurdities, misrepresentations, and calumnies, at our earliest convenience. Reuben "is a great man of the kind," but the kind is very peculiar, Brighamite, and terrestrial. "The secret of the Lord is with them that fear him; and he will show them his covenant." But

neither the Lord or any one else has shown it to Reuben Miller.

We perceive from the Warsaw Signal of Oct. 13 that all the Mormons have at length left Nauvoo, and that the mob have dispersed and gone to their several places of abode with the pleasing reflection that they have robbed, murdered and driven thousands from their homes and property. A number have been wounded on both sides, and one or two killed, after which the following propositions were submitted on the part of the Mormons:

First. That all the writs on each side should be delivered into the hands of Mr. Brayman, and to be by him executed or destroyed as you see fit.

Second. All bodies of armed men in this county, except the troops sent here by the Governor, be discharged, and go to their homes immediately.

Third. That such of the Mormons as have returned from the other side of the river, leave immediately, and proceed on their journey.

Fourth. That entire peace be restored to this county, and this place, and the leading anti-Mormons give assurance to the world, under their hand, that in case the Mormon property should be sold, and they leave, that the anti-Mormons will, to the utmost of their power, preserve harmless such property as shall be sold.

Fifth. That in case these things shall be done, and the Temple can be sold, or other property to the amount of \$75,000, that no Mormon who follows the council of the twelve shall be left in Hancock county after the first of December next, except a committee of some five or six to sell such property as shall remain unsold.

In answer to the above, the following were offered as the best terms which could be agreed to:—

First. The Mormons shall surrender their arms into the possession of some responsible person in Quincy or St. Louis, to be re-delivered upon their leaving the state.

Second. They shall leave the state or disperse in sixty days.

[The two foregoing propositions will not be recorded from or enlarged.]

Third. That a force sufficient be stationed in Nauvoo by the Governor, for the protection of all parties—that one half the expense of said force be paid by the citizens of, and the other half by the citizens out of, Nauvoo.

Fourth. In case of accepting the foregoing, I would recommend to the Governor the collection of the state arms in the county.

To which Mr. Singleton added:—

When I say to you the Mormons must go, I speak the minds of the camp and the country. They can leave without injury to themselves or their property; but I say to you, sir, with all candor *they shall go*—they may fix the time within sixty days, or I shall fix it for them.

Other resolutions were offered on both sides, the Mormons proposing to leave the state immediately providing that they be paid 75,000 dollars for the Temple and other property, but nothing could be agreed on between the parties until after a collision took place, when the following were signed by each and carried into effect:—

First. The city of Nauvoo will surrender. The force of Col. Brockman to enter and take possession of the city to-morrow, the 17th of September, at 3 o'clock, p. m.

Second. The arms to be delivered to the Quincy

committee, to be returned on the crossing of the river.

Third. The Quincy committee pledge themselves to use their influence for the protection of persons and property from all violence, and the officers of the camp and the men pledge themselves to protect all persons and property from violence.

Fourth. The sick and helpless to be protected and treated with humanity.

Fifth. The Mormon population of the city to leave the state, or disperse as soon as they can cross the river.

Sixth. Five men, including the trustees of the church, and their clerks, with their families, (Wm. Pickett not one of the number,) to be permitted to remain in the city for the disposition of property, free from all molestation and personal violence.

Seventh. Hostilities to cease immediately, and ten men of the Quincy committee, to enter the city in the execution of their duty as soon as they think proper.

Rumors were afloat that serious damage had been done to the temple, but we have been informed that the injuries are but trifling and may easily be repaired. We have no fears about their selling the temple as any title given by them could be of no value whatever.

INTERESTING IN RELATION TO THE JEWS.—The London Jewish Chronicle, of June 12th, publishes the contents of an interesting letter from Jerusalem. The brethren of the TEN TRIBES, it seems, are to be hunted out, and for this purpose the Jews in England intend to exert a hearty co-operation with those settled in other lands. On the 16th of May, a letter arrived in London from the synagogue authorities of Sapheth, saying that in consequence of important information having reached them as to the country where the brethren of the ten tribes are to be found, a resolution was immediately passed to elect from their congregation a man ready and capable for a mission to that country. They appeal to the Jerusalem Jews for co-operation, and also to select in Jerusalem one from the Sephardim (Portuguese) Jews, and one from the Ashkenasim (German and Polish) Jews, and to send the three messengers together, who will have to travel for several months through enormous deserts.

It is said that these ten tribes constitute an empire of their own, have their own king, and possess great quantities of ammunition. They are of high stature, and have altogether an athletic appearance. They are generally occupied with the Kabala, are strictly religious, and very wealthy, being in possession of many gold mines. They do not permit a foreigner to settle among them; even the sojourn of a few days can be obtained only by the payment of an enormous tax, with the exception of Israelites, who are received as friends, permitted to reside among them and are altogether recognized as their own brethren. The synagogue authorities of Jerusalem have consented to the mission, though they will have to incur a heavy expense which so long a journey requires.—Boston Transcript.

We copy the above as a matter of interest to our readers and the world, but as to the truth of the statements, we have considerable doubts.

GUILTY OR NOT GUILTY.

BY JOHN BROWN, ESQ.

There is a good moral in this sketch, which we copy from the St. Louis Reveille, that the fair sex should note. John Brown left some good MSS. behind him.

There came a lady and gentleman to the principal hotel in Fairview, who took board-

ing for six months, but kept themselves entirely secluded from the good people of the village. Some calls were made upon them, but the well-meant efforts of the villagers were all repelled; for the lady declined to see any company. Even the landlady was given to understand that she was not at any time needed in the apartments of the strangers, and, as they paid well and promptly, she saw no impropriety in the regulation. Mr. and Mrs. Volkenburg (for that was the name they had on their baggage,) took frequent walks to the mineral springs, then up to the forest and the gravel-hill, over to the cave, and in every direction, but scrupulously-avoided all intercourse with the town folks, much to their annoyance.

When the strangers had been about three months in the village, the gentleman was called away to some distance, and left his wife alone in the hotel.

"I shall be absent a month or six weeks," he said to the landlady—"My wife will remain, and she only wishes to live as she had before done, entirely secluded."

So the stranger sat out upon his journey, and the lady remained at the hotel. Now, of course, people's eyes were open; for wasn't the fame of the village dear to each one of them as each one was part and parcel of the village? To be sure it was; and therefore it got abroad, a few days after, that the strange woman at the hotel had actually sent a note through the post office to Dr. Jenkins.

That evening (for it was afternoon when he received the note,) Dr. Jenkins paid a visit to the lady at the hotel—he actually went into Mrs. Volkenburg's room! Oh, horror!

Active measures were now necessary; this thing couldn't be endured. The next day, a meeting of the elders was called for the next Saturday evening to take matters into consideration.

But there was a power more active than the elders; this was the sympathetic sisterhood of the village, who conceived the idea of calling on the Dr. to confess everything. They thought this would be better than a formal trial; he would tell all about it, and then be reprimanded, suspended, or even expelled, in a quiet way.

Having convened, and sent a letter to the Dr. requesting his attendance, they awaited his coming with all possible patience.

Dr. Jenkins was announced. When he received the note from the ladies, stating that his attendance was desired, as they wished to make an examination, he was entirely at a loss to imagine what it could mean; but he concluded the best way was to go in his professional capacity and see.

"Good evening, ladies," said the doctor, with a profound bow, "I am happy to report myself in answer to your call. It is always pleasant to wait on the ladies."

Mrs. Leslie was the oldest lady in the room; not one of the rest noticed the salutation of the doctor, but all looked at Mrs. Leslie to see what she would do, and be gov-

erned accordingly. Mrs. Leslie looked indignant at the freedom of the doctor's entrance, and then all the rest looked indignant too. Mrs. Leslie drew up herself with dignity.

"Dr. Jenkins," said she, "we have met on delicate business—we wish you to be penitent, and, in one word, sir, we think you had better confess."

"Confess?" exclaimed the doctor, in unfeigned surprise.

"Yes, sir—confess! and try to make atonement by humility."

"Upon my word, ladies, I don't understand you," said the doctor.

"Don't understand us?" exclaimed Mrs. Leslie, casting a significant look at the other ladies, who thereupon all looked significantly at each other—"don't understand us?"

"Outrageous!" they all exclaimed, one after another, "outrageous!"

"Yes, Doctor Jenkins," said Mrs. Leslie. "your conduct is outrageous. Didn't you visit that strange woman at the hotel? Do you confess that?"

"Yes, madam," said the doctor, with a quiet smile, "I did visit the lady whom I suppose you mean, Mrs. Van Volkenburg."

"Did you ever, ladies, did you ever?" exclaimed and partly asked Mrs. Leslie.

"Never did in all our lives," said two or three, at once.

"And there, Dr. Jenkins," said Mrs. Leslie, resuming the investigation, "will you tell us what took place?"

"I have no objection, madam," said the doctor; "I went to her room, and while there embraced—"

"That'll do, Dr. Jenkins!" broke in Mrs. Leslie, "that'll do. You may leave the room, and blush for what you have done."

"Permit me, madam, to explain—"

"No, sir. No explanations. We know what your plea would be. No, sir. We've heard enough, sir."

"Well," said the doctor, "if you will not hear me any further, I must bid you good evening, ladies."

He bowed himself out of the room as politely as he had bowed himself into it.

The next Saturday afternoon, the doctor attended to a summons from the elders. The examination was short. Taking up the inquiry where the ladies had left it, the chairman inquired of the doctor if he had actually embraced any one at the hotel, and if so who?

"I embraced no person, sir."

"Didn't you confess as much to Mrs. Leslie and the other ladies?"

"No, brother Slim, I was about to say to them, that; when in the lady's room, I—"

"What, sir?"

"I embraced the opportunity to draw a tooth for her," and he pulled it out of his pocket.

The doctor was acquitted, but this did not prevent the appointment of a committee of ladies to call and examine Mrs. Van Volkenburg's jaw.